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Day-Schools—How to conduct them.

A SYMPOSIUM.

[The papers given herewith were read at a meeting of the Shanghai Missionary Association, and the discussion following is reported in part.—Ed.]

BY ARCHDEACON E. H. THOMSON, P. E. M.*

THE native day-schools are the great means and the power used in imparting and maintaining the Confucian system of ethics. One of the writers of the Essays in the Book† recently translated and criticised before this Association, says, “Let free day-schools be opened as a preventive to depraved teaching and to set the hearts of the people aright, for really the Romanists and the Protestants are now spread abroad everywhere in all the provinces, and they are increasing daily. If we forbid them, we contravene the treaties; if we allow them to go on, we must feel disturbed. The heretical religions or religionists are already numerous, and but for one fact, we might be more anxious, it is, that only the foolish (stupid) people believe these doctrines. Of the scholars or intelligent men who are deceived, there are few indeed!” He adds: “Orders should be given to all the Viceroys and governors to command that in every foo, hien, city, town and market, numerous day-schools be established, and the expenses be paid from the public funds, or some plan be adopted to furnish the money; but nothing be done to irritate the people. The officials should appoint graduates of ability to teach and expound the books. . . . Thus all who cannot pay for the education of their children, can send them to these schools. Let the books be expounded as they are studied. Further, if the poorer people do not send their children to the schools, then their fathers or elder brothers should be punished, and forgive them not.”

* This essay was intended only for the missionary body of Shanghai, and was not written for publication.—E. H. T.

† 國朝柔遠記

I have made this rather long quotation (for it is the recommendation of a prominent official to the central government) that it may be seen what an important place these day-schools hold in the minds of the more intelligent and clear-sighted men, scholars and officials.

There are clearly three lessons we may draw from his words, which bear directly on the subject before us this evening.

First, that we should appreciate the value of this same power as a means for teaching and spreading Christian truth. Again, we should work earnestly in the use of this means *now*, while there is less opposition to our schools. For the public or official free school may soon come, and when it does come, it will be a powerful and bitter enemy of our day-school work.

Let us value our schools more than the heathen can value theirs. If they will use earthly power and human means, we, too, will use human means and seek for Divine power. By raising the standard of work, by employing trained teachers, by improving our methods of learning Chinese, we will look to God, so that when the opposition does arise, or against that which we now meet as from within or from without, we may be able more than merely to hold our own, but still press on into wider fields ever carrying forward the glorious name of Jesus, the only Saviour from sin.

If a missionary wishes to feel the value of day-schools, let him go along our crowded alleyways in this heathen city and see the little ones in such flocks. What is almost the only method by which they can be reached at all or in any numbers? Let all the missions shut up their day-schools and how many of the children of the heathen multitude will they reach? Unless they have a hospital for women and children, I add, almost none. Of these hospitals I would say their work is beyond praise, and the workers are living examples of self-sacrifice, mercy and pitying love. The day-school can be made, I would say, should be made, a training-school for our evangelists and helpers before they are sent out, and also after you have put a young man through a theological training, let him teach a day-school for a year or two to humble him if need be and try him, and this all the more if my suggestions later on are carried out. Further, the day-school when thrown into the form of a Sunday-school on Sundays, is, first, the nucleus around which scholars who cannot come every day may be gathered; and, secondly, the vineyard wherein the older church-member may teach or be taught. Each mission should have its thoroughly organized department for day-schools, and each native Christian be taught to feel the importance of these schools. To this end train, train them! That is the true system. Make them feel the Church is not a mere name, but a

living body,—Christ its head, they its members; but living members only when working and truly praying and giving. They should feel the day-school is one of the many hands of the Church, drawing the children, drawing the world, to Christ. They should take an interest in the school, use their influence for it, feel it is theirs, pray for it. Herein its value will be seen and felt; it will be palpable, real and human. Thus adopting the suggestion of our enemy, we will take hold of this instrument which he would use against Christianity, and use it against heathenism and all the works of darkness and sin. We in this land are indeed “wrestling against principalities, against powers, against world-rulers of this darkness.” We need to put on the whole armour of God. Aye, to take every advantageous position to which the captain of our salvation leads us, to break through every weak point of this citadel of the power of Satan.

Only one word more on this point as to the value of day-schools. What an immense educational power it can be made. In the Shanghai field there are somewhere about 1000 scholars attending these schools daily. These should go out drilled into the truth of monotheism, in the true idea of sin, in the knowledge that there is for man a Saviour from sin and its guilt. I say this much, and might I not add much more?

Can we for a moment suppose that this constant training into the true knowledge of the merciful and gracious God, and yet the God who hates and abhors all sin, who loves and rewards righteousness and truthfulness, as in vain?—the training in the physical laws, the truth as related to the world and to man, will not be a great power some day, when God sends His Spirit to lift up this mighty mass of humanity? It most surely will be. Not many of us may see it; yet we will work and pray for the hastening of the time. Our Western world has taken 1500 and more years of turmoil and strife to attain its present position, and now we appear to be rapidly approaching another fearful overturning and readjustment. China has to go though hers. Education in truth, bringing men to the light, is the first step. To this end the training of the young is the ground work.

The next question, supposing we have determined to have day-schools, or to hold on to what we have, is: What are the best means for working our schools?

This will cover the ground of our present modes and those which may be suggested.

I have long felt that our modes of instruction are very defective, and I think they need great change. Some system should be adopted to meet the difficulty of acquiring the Chinese written

characters and at the same time to teach the pupil to think. Here, then, is the problem of problems in our day-school work.

The first difficulty we encounter is the native teacher. Our best teachers, of those who use our present modes, will be set against any change. One of our first wants is some one who can train teachers in the best methods of teaching children how to use all the powers of their minds and not merely the memory.

We need a training-school for teachers in our missions. I do not mean a boarding-school where Chinese is taught, but in such, if the mission has one, a special department be formed where young men or women, who are fair scholars, can be trained. In schools where the English language is taught, I do not think you can expect any teachers or mission helpers from the students of English; there may be a few rare exceptions. As matters now stand with most missions, I would suggest the following plan. In every mission which has schools, there is generally to be found one or two men or women among the teachers, possibly old scholars, who have some idea of teaching. As a present expedient in our great need, let the missionary take one or two of these and train them carefully in their own schools, by going to that school two or three hours or more several days each week until they have learned your mode and can use it fairly well. Now, change the teacher in that school and take the trained one with you for a time as your assistant in visiting your schools, and make him or her not only examine the scholars in their lessons, but take one lesson and teach it as you have trained him and as you want it done. Thus by work, by patient work, by overcoming some difficulties in the matters of teacher's etiquette and by kind persistence you will at last have some well trained workers. Others will not be trained, "for their grandfather's father was not taught in that way, and it is troublesome." Drop them at the close of the year, and say why. It will have a good effect on the new set.

I would suggest, further, that the missionaries establish a normal school with a male and female department. Doubtless some have seen difficulties enough in my first suggestion, and this last does seem wild. But you are bringing up to your mind a grand five-storey brown stone structure, with great halls and lecture rooms and bright young women tripping up the steps. Not a bit of it. Yes, a little bit, a very little bit, at the first. I would propose we procure a small building at some central point, where there are a good many day-schools near. There are some 15 day-schools for boys and girls in a radius of $\frac{1}{2}$ or $\frac{2}{3}$ of a mile from the room in which we are now gathered. If we have one or two missionaries who understand the art of teaching, who could give lessons

a few hours each week the schools could easily be sent in by turns, and with the aid of some of our best teachers the work could be begun. Those who wish to get places as teachers might be allowed to attend. If the work is once begun, soon those among the native helpers, who are suitable to take this work, will stand out, and they can be as leaders in this training. The financial part at the first would be small, and could be, I think, easily managed. We want more than what is called a teacher's institute,—something more fixed, a building with neat room with benches, charts, black boards, maps, &c.

If the need of a better teacher is felt, it does seem some united action would give greater and better results than the sporadic efforts of one or two workers of one mission whose work drops as they drop. One of the evils connected with the advantages of our Protestant liberty, in our mission work, is this frequent want of continuity.

We now turn to the next very natural question, after having dealt with the subject of our teachers. What do you propose for the scholars? If I have been considered wild in the above, I fear you will think I am rather radical in what I now propose. I do say that I am strongly under the impression that our scholars learn too much catechism and not enough Christianity. They receive such an amount of condensed doctrinal truth it is not possible for it to be absorbed,—I will not say of a child, digested. This, I fear, is the general rule; there are, I hope, many happy exceptions in the scholars and in some schools. But, if we could only get down deep enough, I suspect there are not quite as many exceptions as we might hope. A little Chinese lad has a wonderful faculty for taking on a first-class veneering of Christian truth. Now, what is it that a child first learns of history? Is it not the story? What is the great holding power of tradition? It is the *story*. Again, what is one of the characteristics of the Bible which gives its life and power through the Spirit? Is it not the living *story*? and it is that which catches the child's heart. We need to learn some of this wisdom and bring it to bear upon our day-school scholars. We want our scholars to learn the great doctrines of the idea of one God, of sin, and of a Saviour; to so learn that the heart as well as the memory may hold them. I say, let many of the long heavy catechisms be done away with. Let those that are used be made very simple, short questions and short answers. As I hold, it is the *story* that stays in the heart and memory of the child, and it is with children (little children, many of them,) that we are dealing. Let us have a simple, well-written story of the life of Christ, using much of the words of

Scripture. Let it be read, told, talked over. I believe it would be much better than the present plan of spending so much time reciting the vernacular Scriptures. Then let there be selections from the parables, with a helpful explanation of a few words for the teacher. Then the same plan with the story of creation, of Abraham, of Joseph, Moses, &c.

I think you will find that all the popular knowledge which the heathen have of their religion consists of largely in stories of their gods, and has been learned and is retained as such. Here again let us learn a lesson from the heathen. Take their methods; but tell them, the children, the story of Christ and the cross, and with love in your words and prayer in your heart. They will never forget it. This will be better than volumes of dry catechisms, that have no life, nor power in them; they die out of the memory, and they never have reached the child's heart.

As I have dwelt so long upon the general idea of the mode of teaching, let us come a little more closely to the particulars. First, let me add one word here. Do not understand me to say, I disapprove of the use of catechisms, or of *memoriter* recitations from them. It is the excessive use of these to which I object, and the neglect in a good measure of the better kind of oral work. The Rev. Mr. Yen has struck on the right track in his new plan of the classifying Chinese characters for use on the *fong-z* and a form of graded advance. I think it needs to be taken up and carried on into a regular progressive system for teaching the Chinese written character up to a certain point. This suggests to us the idea of a complete system. Here again,—cannot something be done to form a "*Day-school Union*," from which may be organized a more uniform set of school books, which, without coming in conflict with our ecclesiastical and even doctrinal differences, the different missions may use largely the same set of books, much as the Bible is now printed with different terms for God and Spirit. It would enlarge and improve our curriculum, giving us on the whole a better class of books in many ways and at a much reduced price. Take, for instance, the Three Character Classic. Next a Primer, the Apostles' Creed, the Ten Commandments, the Lord's Prayer. I would add those two excellent pieces from our English church catechism called our "Duty to God" and our "Duty to Man." These I would have the child first learn to recite; and then by oral teaching with story to impress the truth upon its heart. I would put them soon to *reading* in the story of the Bible in the vernacular and in the "Easy Catechism," but very early put them into *Wēn-li* New Testament also, and in the Chinese ethical books. One truth I would ever

have kept before the child's mind, that the Bible is God's book, God's word. There are many details under this head which the "Day-school Union" might arrange most happily. Each child should read the New Testament well, not *sing* it. This would bring a blessing into its home. Give a volume to each.

To glance for a moment at other than directly religious books, we are apt to feel that every moment is so precious for religious instruction that it is with great reluctance we yield time for anything else. But it is a mistake. The world of nature is God's other Bible. The child needs much knowledge of both to be well equipped; some of the simplest geographical lessons, even if you begin with a map of the school-room on a square piece of paper,—some simple lessons in natural philosophy, a little history, after a while make the story a subject of a talk, if you and your teacher can do so. So on, step by step. Not merely catechetical dry chips. One of the dryest books I ever taught was a geography in Chinese, which was put into my hands in the earlier days to teach in the day-schools and which I diligently taught the poor little scholars. It was about as interesting and as well understood by them as a list of customs tariffs or the statistical table in the back of an old atlas.

But our great need, after all, is the good teacher; then give him a good system of study, with book suited to each step. I have referred to Mr. Yen's work for beginners in the study of the characters. He has also put into the vernacular the "Ladder to the Beginning of Learning." Dr. Smith's Bible History is another book which should be very helpful. Keith's Peep of Day, Miss Safford's Tales, &c. There are others, but I have not the list at hand.

The Day-school Union should take up and systematize our whole set of school books, improving the style and suggesting books suitable for translation; and is needed now to gathering information as regards successful school work in other places, and much which I cannot now even suggest.

The work is, as it were, in a special field, to a special class. Again, it is influencing those who are now in their most plastic state but who are soon to be the working power in the world around them.

We can feel that here we have especially the sympathy of Christ with us in our work. It was the little child he made his object lesson to slow-hearted disciples. It was the little children of whom it is said, "He took them up in his arms and blessed them." Let us feel He is with us in our toil, and we can whisper,

I cannot hear thy voice, Lord,
But thou dost hear my cry.
I cling to thine assurance,
That thou art ever nigh.

THE DAY-SCHOOL.—ADDITIONAL THOUGHTS.

BY MISS LAURA A. HAYGOOD, M. E. M., S.

TIS good to hear one who has had Mr. Thomson's years of service and wealth of experience in mission work speak with such assurance of the value of day-schools as an evangelizing agency. We are not all quite agreed upon this subject, I know, and yet I am sure that all must feel interested in a work that is engaging the attention of so many of our brethren and sisters. There are some of us who feel that no higher work can be undertaken by a missionary than that of training the children of China to believe in the one true God, to reverence His sanctuary and to hallow His Sabbath. There seems to me no other agency through which this may be so certainly and so efficiently accomplished as the day-school, if wisely and faithfully used.

I am far from thinking that our work for children should be restricted to the children of Christian parents. By all means, the children of Christian homes should be taught in Christian schools, but quite as surely the children from the thousands and tens of thousands of heathen homes around them should be gathered in and taught with them of the Saviour that loves them all,—the Saviour who has taught us that the Good Shepherd willingly leaves the ninety-and-nine safely gathered into the fold to seek even the one wandering lamb. Alas! how often for us it is true that only the one lamb has been safely sheltered while the ninety-and-nine are without, wandering in darkness that is the shadow of death. We know that these, too, are dear to the heart of the Great Shepherd, and the more like Him we become, the dearer will they be to us, the under-shepherds. "But the fruits of day-school work are so small," some of you are saying. "Your children leave school without becoming Christians, and they go just at the time when they might most hopefully be taught." You are quite right. So they do, and yet we cannot believe that the hours spent in teaching them have been in vain. It is quite impossible that life can be the same to them that it would have been had there never come through a Christian school a gleam of light from the world beyond. How potent for good or for evil have been the influences that came into our lives during our first ten, twelve or fifteen years! How sweet to us to-night are the memories of those years, years that, for most, perhaps all, of us, were rich and sweet, full of Christian example and Christian teaching! What heathens many of us would be to-night

if these years had been spent in a heathen home, with a heathen father and heathen mother and heathen playmates, with no voice to tell us of the love that is eternal, and of our glorious heritage in Christ. How all of our after lives have been shaped by the influences of those years! how much of anything that has been worthy or good in us is but the fruit of seed sown there! Remembering these things, dare we to wait until the children about us are grown up before we seek to win them for Christ? We cannot make over their homes; we cannot give them Christian fathers and mothers; only the grace of God can do that. But, because we cannot do the highest and best things for them, shall we refuse to attempt that which God is making possible to us,—to gather them into Christian schools, to give them a Christian vocabulary, to preoccupy their minds with Christian truth, to teach them of the living and loving God who made them and claims them as His own, who is always with them and always ready to hear and to help them? Happily for us who are working in Shanghai, in almost any neighborhood not already occupied, enough children may be gathered to form a school. It is not that their parents are seeking to have them taught Christian truth, but the children are too young to be of service at home; it adds a bit to their respectability to have them at school, and they are indifferent to the teachings they may receive there. Their indifference is our opportunity.

To make the most of this opportunity I have come to feel very strongly that it is of the utmost importance that the native teacher of a Christian school be himself a Christian. I know the difficulty of finding Christian teachers, a difficulty happily growing less with the passing years, thanks to our boarding-schools that are year by year sending out Christian workers; but so important do I think this that I am almost ready to say that it will be better to wait for the Christian teacher than to open the Christian school with a heathen teacher. The native teacher is with the children six, eight or ten hours daily; the foreign teacher is most happily situated if able to give as many hours during the week to the school; in many cases we know that not even so many hours can be given in one month. The native teacher knows the child's heart and life and tongue as we can never hope to know it; he knows all the subtle influences that surround the child in his home, the traditions that have been handed down from generation to generation and that are shaping the child's life for evil; he knows all these things as we can never know them. The native teacher has a thousand avenues of approach to the child's heart not open to us. Teaching "the character" is the very smallest part of the work that he ought to do. His children may know *be, teh, tseh, kuh*, scores of hymns, all

the Gospels, all our catechisms, and, if that is all, be little better than the children in the heathen school next door. A covert sneer, silence even, the inability to say, "I myself know these things to be true," may go far towards covering to their death the living seeds of truth that from books or the lips of the missionary have fallen into the minds of the children. I verily believe that much of the apparent fruitlessness of the work done in our day-schools is due to the fact that we have not been sufficiently watchful here. The native teachers, who are our representatives much of the time in this work, have not witnessed with their lives to the truth of the *words* they have been teaching at our bidding.

Their actions have said, and have spoken far louder than their words, "We are paid to teach you these things, and you must learn them if you wish to learn our own books, but I do not believe them and you need not believe them; this is a foreign religion; we do not need it."

Important as it is everywhere to have Christian workers, there is no department of our work, except the pulpit, in which it is so imperative, I think, that our helpers be Christians as in day-schools, from which little rivulets of influence are flowing every day to hundreds of homes.

Further, the school, though taught by a Christian, should be under the close supervision of the foreign missionary. There are few Chinese teachers—I have found none—who, unsupported by foreign sympathy and foreign supervision, can conduct a school with even approximate success, if results are measured by Western standards. Frequent tests of the teachers' work should be made and examinations should be held not less often if possible than once a week in the Christian books. Thus the foreign missionary keeps in touch with the children of the schools and becomes a more positive factor in shaping their lives than he could otherwise be. Rational methods of teaching Christian books should be insisted upon. Words, then, must be made to the children signs of ideas if we wish them to become permanent possessions.

Among the ends to be kept in view must be securing for the child the ability to read intelligently the New Testament, and such a familiarity with Old Testament history as will prepare him to hear with an understanding ear the preached word.

Mr. Thomson has given us so many valuable suggestions as to books and course of study that I need not speak of them here.

But there is one other point on which he has not spoken, and on this I feel very deeply: we should strive, I think, to make every pupil familiar with the Christian Sabbath and its obligations. To this end it seems exceedingly important, wherever it is possible,

that they should be brought into a worshiping congregation in church or chapel, and trained to take reverent part in the services of the sanctuary. When this is impossible, special services should be devised for them at the school, and they should be made to know and feel that Sunday is a day set apart for special worship of God and special study of things pertaining to Him. Moreover, they should be set quite free, I think, for a part of the day, and thus be made to realize that our great loving Heavenly Father planned in the far away beginning to give his children on earth one day in seven as a *rest day*, and that we wish to carry out so far as we may His will for them by releasing them and their teacher from the duties that occupy them on other days. If nothing else is possible, it will be better, I think, to close the schools and let the children spend the day as they will, than for us to call them together to study and be taught as on the other six days.

Rev. W. MUIRHEAD, London Mission, referring to the remarks of Dr. Parker which, unfortunately, cannot be reproduced, said :—

This evening might well be occupied by those who have been largely engaged in the work of teaching. I cannot say this has been to any great extent my department. The Society with which I am connected is characteristically a preaching mission, and its representatives in the field give themselves specially to this form of missionary work. At the same time, there can be only one opinion as to the importance and value of day-schools of the kind brought before us to-night. I wish they could be greatly increased in Shanghai after the manner in which they are established and sustained in Hongkong. There the government is doing a great and good work at the hands of the different missions in the colony, and I am inclined to think if a proper representation were made by us to the Municipal Council here, and through it to the body of rate-payers, there would be much more liberal assistance given to the work of education than is now done for the thousands of native children in the foreign settlements.

It was pleasing to hear Dr. Parker on the success of school work in his mission in North India. It is commonly reported that educational work there had not been largely productive of Christian results. Doubtless these will follow in due time, and what we have heard from our friend to-night warrants the assurance that such labours will not be in vain.

The matter of chief concern is the want of suitable books for the instruction of mission-school children in China. We have not come here to educate the boys and girls of this country in Confucian-

ism, Buddhism or Taoism ; and, however excellent the style and sentiments of the Confucian books may be, it is not there that we ought to make our great point in the schools we establish. We have an admirable example in the course that Dr. Murdoch, of Madras, has been led to follow out in connection with the Christian Vernacular Society of India. Could there not be a series of books published in China similar to what he has been a chief means of providing for the schools in India ? It seems there would be no great difficulty in preparing such a set of elementary and even high class works. Instead of the stereotyped and narrow-minded groove in which the Chinese mind has for ages been compelled to move, which, however, has accomplished wonderful results in the literature and learning of the country, it is ours to provide a higher, wider and better range of instruction, which in course of time would regenerate the land. Something ought to be done of this kind, and it lies with us to-night to determine the line of things that should be adopted for the purpose.

Remarks by Rev. Y. K. YEN, Protestant Episcopal Mission :—

I have had to do with day-schools ever since I entered upon Christian work, and so I am well acquainted with their workings and usefulness. In addition to what Archdeacon Thomson has already said about their value as a means of evangelization, I may add—

1. Schools give a free education to a class that otherwise would not have it. Every institution of the Church that does good, whether schools or hospitals, must bring Christianity into favour with the people and so far it helps its progress. As a matter of fact mission schools are patronized more than those established by local charitable halls, because the work in the latter is only indifferently done,—the teachers, receiving their regular salary and without oversight, being absent a great deal ; and I myself have frequently had boys coming from them.

2. In China there are reforms needed in education, as in other departments of national life, both as regards matter and method. The Chinese curriculum is entirely too narrow, as is well known to all. A *siu-tsai* in the northern provinces will not know the exact locality of Canton, simply because geography is never studied ; and as to method, there is too much memorizing and little or no thinking. Reform in education must come from without, and from whom but from the missionaries ? It is, of course, impossible to attempt anything of this kind in schools under Chinese control. The only chance is in the missionary schools. Any improvement here will gradually work outwards.

It is often said that little has been done in day-schools in the way of Christianizing boys. This is true; but as little has been done in the preaching halls and hospitals. This is the day of small things in any department of Christian work, and we ought to be glad to receive even one or two from each. We are now chiefly preparing the people's mind for the Word, and great things cannot be expected. Even though benevolent institutions do not gather many converts, they certainly do much indirect work in the way mentioned above.

Then again, some think this giving one's time to day-schools is like doing A B C work. The answer here again is,—In China, generally speaking, is it not pretty much A B C work in every kind of Christian work? Advanced work can be done only in Christian countries, and they must find it there who seek it, but not in China. One translates a moral philosophy and a mental philosophy, and it is laid on the shelf to gather dust; and is it not better to make such primary books as are wanted at present? We ought to be satisfied with what our hands find to do: "They also serve who stand and wait."

Rev. J. N. B. SMITH, D.D., of the American Presbyterian Mission, made the following observations:—

Day-schools as an evangelizing agency are very valuable. First, they furnish us an introduction to the homes of the children. The way to a parent's heart lies through the children, and persons in charge of day-schools should endeavour to follow up their work by visits to the parents and friends of the pupils. Second, the day-schools by training their pupils in the theoretical knowledge of Christianity prepare the children, and those with whom they come in contact, to receive understandingly the message of the Gospel, even if the children do not accept Christ in their school days. They will receive the knowledge of One ready and able to help when their time of trouble comes. The conversion of the pupils is not the only thing to be striven for in day-schools. Opening homes and preparing hearts to receive the Gospel truth is work that will be owned by "the Lord of the Harvest," even though others may reap what the faithful teacher has sown.

Good work in day-schools requires good teachers. Christian teachers are a necessity, if the schools are to be made useful as evangelizing agencies. Nothing is gained by the perfunctory performance of religious duties, so very little spiritual good is likely to follow the perfunctory instructions of a heathen teacher in the doctrines of Christianity. His failure to commend the doctrine, by word and

life, is tantamount to a decided disapproval. The sympathy and hearty co-operation of the teacher are necessary if the wishes of the missionary are to be carried out. To secure this, there needs to be a common bond of interest and a communication of ideas which shall supply the place of the necessary training. The ideal teacher is the one who loves his or her work, and whose desire is to give the children instruction, help and guidance, which will not only lead them to, but enable them to live for Christ. A good training-school for day-school teachers would certainly help greatly in providing such teachers as are needed.

The pupils should be trained in the Chinese classics. If we expect to commend ourselves and our schools to the Chinese, we must respect their ideas as to what is necessary to be a scholar. It is not necessary, however, to follow their methods or confine ourselves to their books. Elementary instruction in physics and geography would do much to overcome latent superstition and pride. Religious instruction would naturally occupy a large place in evangelical schools. Good books are needed. Catechisms rightly used, have proved valuable in giving to scholars good, clear definitions and furnishing teachers with useful skeletons, which the spirit of the true teacher will clothe with flesh and endow with life.

“The fear of the Lord is the beginning of wisdom,” and so all our teaching should begin and end in the Lord Jesus Christ. Not only should the scholars be taught “the doctrine,” they should also be taught that Jesus is their Saviour ever ready and abundantly able to help all who come to him.

Prof. Lindsay, of Glasgow, lecturing in the Kinnaird-hall at Dundee on the peoples of India, said that while a hoary antiquity attached to India, what struck a stranger was how supremely modern it was after all. But there was one thing old in India; that was the village system. Conquerors had passed over the land sweeping away princely houses, but the villages remained. Dr. Lindsay's description of the typical Deccan village was remarkably graphic and frequently lit up with touches of humour. The professor concluded by telling how he happened to arrive at a village which had been Christian for at least 700 years.—*Exchange.*

EDUCATIONAL NOTES.

ONE of the Sub-Committees recently appointed by the Executive of the Educational Association of China has to consider the formation of a scheme for public examinations. An article outlining the subject and dwelling on some of the advantages of such a scheme appeared in the pages of this magazine some two years ago. The idea was adopted and recommended in one of the educational papers read at the Shanghai Conference, and the matter has not been allowed to fall out of sight ever since. The difficulties of such a scheme are obvious. All initial steps are beset with difficulties. None the less, once let the advantages be obvious and the difficulties will not be allowed to extinguish the idea. All educational movements in a new country must necessarily be tentative; most of the mission schools hitherto successful have grown from humble beginnings by dint of lessons from failure and hints from slight encouragements, gradually shaping through years of embryo into dignity of definite shape. All through the mission centres young schools are in process of formation and growth, in every stage of the embryo state. Each teacher has to work more or less at hap-hazard, both in his system and in the outlet for his scholars. The results are much more satisfactory than the weltering chaos would suggest. Everywhere good and satisfactory work is being done; and, considering the conditions, the results are remarkable.

The first step of the Committee was to collect the syllabus of the various mission schools. These are still in process of collection, and of course no consultative action can be taken and no report made until the collection is complete. In the interval, certain facts and considerations may be offered to practical teachers.

There are two classes of mission high schools in China; one in which boys, Christian or otherwise, are indentured for a term of years to the missionary in return for free tuition and board and possibly clothing; the other in which a school is public to all who pay fees. The advantages and defects of each system are obvious; it is impossible to avoid one horn of a dilemma. Either your boys will stay for a term of years long enough for thorough study, but will be more or less liable to pauperisation; or else your boys will receive only what they honestly pay for, but will be liable to attend irregularly and leave before they have attained really solid learning.

In the larger open ports a public school on these second lines is practicable, and there are conspicuous instances of success. But for the great mass of missionary work there is no doubt that truly good

results can only be obtained from the first system. Where a mission can afford it, the risks of pauperisation, such as they are, must be taken. The two styles of school thus brought into being have necessarily two styles of education. Chinese boys will pay for English, and rarely for anything else; hence public schools (I use the term in the English sense) will have, generally speaking, an English curriculum; the initial labours of acquiring English will infallibly lessen the attainments in other subjects.

Any scheme of public examination must be comprehensive enough to embrace and fairly appraise a somewhat elementary course in which English is a leading feature, and an advanced course which is passed through in the same time by dint of omitting the weary years in the long and dark corridor of a foreign language ere emergence into the lofty hall of a wider learning. The aim put before the Committee is to form a scheme which shall include the work done in all good high schools or colleges—short of the University stage—which shall offer examinations in all the many subjects that may be taken by either of the two systems, which shall set fixed standards of knowledge and for those standards give certificates.

It is obvious that its scope must be wide; for it would be unfair, and therefore fatal to general acceptance, if the boy who has spent four years in acquiring English should have nothing to counterbalance the acquirements of him who in those four years has studied trigonometry and physiology. Here comes no question of relative value of mental furniture; an examination scheme must "supply a felt need" or it will fail. Western education in China is associated with the English tongue, and if the main body of outside students come for that chiefly, it must have its duly influential place in the marks gained.

In looking at the syllabus already to hand, one thing strikes the English observer. *All* American schools of any standing have regular courses marked out by classes and years; *no* English institutions have anything of the sort. Of course it is to be recognised that American missions are far ahead educationally. American missions believe in education; English missions are, to say the least, shy of it. American missions have a larger producing ground of wealth than any English society, save the Church Missionary Society. Hence it is not surprising that large sums are spent by most American missions, and their thoroughly good and well appointed schools with numbers of boys resident for long periods, make the English schoolmaster's mouth water. The fact has to be recognised and accepted. But apart from that, this universality of a graded course in the one case and its absence elsewhere is suggestive. The explanation is to be found in the conditions of home life. American schools have

graded courses at home; English schools rarely tie themselves to any definite course. And one reason is that middle class schools in England practically have their course marked out for them by a universal system of public examinations conducted by the Universities in all the principal towns of the kingdom. More or less of the alternative courses marked out is taken according to the capacities of the individual school. The individual boy or girl is examined among ten thousand others, and a definite place assigned. Among all these candidates, a definite value is known to be attachable to the first, second or third class certificates awarded. Unfamiliarity with the American system prevents a due comparison; the one thing I have heard of at all corresponding is the Regent's Examination in New York State, in which all candidates from any school have to pass a fixed examination in certain elementary subjects; the certificate of this examination has a definite value in admission to certain University courses and examinations.

Now in China, at present, if a system can be devised by which a public board of examiners, comprising if possible competent laymen as well as missionaries, shall be able to appraise the work of all candidates from all schools in the empire, we shall have a definite standard known and duly valued by all. Instead of a man having the vague recommendation of having graduated from a mission school, which may be good, bad or indifferent, or instead of a good man suffering because he, though good, is the only good product of a school not otherwise distinguished, we shall exactly know the educational value of the certificate of the Board. Of course Universities must be left to fight out their own standards from the varying ignorances which form the raw material of their work; also schools will continue as before to give their own certificates of graduation.

The outlines of such a scheme are beyond the limits of the present note. A rough scheme, outlined and adapted from the University Local Examinations in England, has been partially circulated, and probably further communications will be made to the members of the Association. Suggestions of all sorts will be most thankfully received by Mr. Barber of Wuchang, the Chairman of the Committee, or any of its members. In general terms what would be wanted would be an examination in Chinese language and literature, English, various branches of mathematics and science and Scripture. It would probably be wise to make each subject optional and to fix a minimum standard for a pass. To give real value to the certificate, a minimum number of subjects should be required; *e.g.*, Chinese, arithmetic and a branch of science or English, Chinese and arithmetic. Extra subjects beyond the bare

minimum would count towards an honour's place on the general list. It would be wise, in view of the government schools which are coming into being, to make the examination in Scripture entirely separate, with a separate order of merit. Of course all questions would have to be set in the two alternative languages,—English and Chinese. In mathematics and science no credit should be given to one language over the other. A regular course of books and standards must be previously issued and maintained from year to year. It would probably be wise to have at least two entirely separate examinations—a junior and a senior—which could be successively taken. Eventually an age limit might be enforced to these two; but, as China is now, it would be better to open the examinations to all. Inasmuch as the examiners would probably have the privilege of giving their services gratuitously, the expenses would not be heavy, and the cost of stationery, carriage, etc., could be met by a small fee charged for each candidate. In England a large revenue accrues to the Universities after paying its examiners and secretaries. In the twentieth century, when this examination scheme is hallowed by age, and its secretary is decorated by the Emperor as a public benefactor, perhaps its promoters will be able to divide a large income. But, on the whole, it would be unwise to build any very extensive hopes on this source of wealth! In the interval, teachers will probably find it their pleasant duty themselves to pay the two or three dollars necessary for the entrance of their pupils and thus lure them into what they will ultimately see to be for their benefit. The first few years probably all China would contribute no more than two or three score, but we should soon have hundreds, and ere many years thousands of candidates. The lists would be as eagerly looked for as the government degree lists now, and the high honours as eagerly coveted and more directly productive of the tangible results of good positions and income. Our schools would be codified and made part of a great whole. As the lists are circulated year after year the brilliant scholars would be known in other schools throughout the empire; the horizon of Christian educational acquaintance would be indefinitely enlarged, and the tonic of a breezy competition would make impossible the megrims of a stagnant isolation.

P. S.—Henceforth communications towards these Notes must be addressed only to Dr. John Fryer, as his colleague, Rev. W. T. A. Barber, has been obliged through family illness to return suddenly to England.

WUCHANG, April, 1892.

The American Chinese Sunday-schools.

BY REV. C. R. HAGER, HONGKONG, A. B. M.

THE coast of China is noted for its typhoons during a certain season of the year, and in the same way an occasional tornado of opposition sweeps over the American Chinese. Now it is the petty politician who is trying to ingratiate himself into the minds of a certain element among the people, and now a Reverend gentleman who swoops down upon them without mercy. After every chilling blast there is usually a season of quiet and rest, until another storm arises from some unheard of source. The Chinese question is very much like a volcano, which may break forth at any time. A period of activity is followed by a period of rest. The Chinese Sunday-schools have for the most part escaped in the past, until recently, when they were made to pass through a series of assaults, directed by a certain gentleman of the clerical order, who in his charges against the American Chinese, called them "coolies," "immoral," etc. And what is more, quoted a missionary from China to substantiate his arguments. Some writer in the *New York Evening Post* also condemned the present management of the Chinese Sunday-schools, and appealed to a missionary lady to confirm his arguments. The objection to the schools have been due principally to the fact that a few Chinese had married American ladies and because a few young ladies acted as their teachers, and because each pupil was required to have one teacher. Then again the Chinese have been decried as lewd and immoral in their tastes, and the only object for their attendance at these schools it is stated was to have a *nice young lady* to teach them. It is because of the above named criticisms that I have been requested to state to the readers of THE RECORDER my impressions of the American Chinese Sunday-school as a factor in teaching the Gospel to the Chinese in America. Christian work will probably always be criticised. The Chinese missionary will always be a target against which the unbelieving world will hurl its epithets of sarcasm and ribaldry. And I do not know as we should take so much notice of these our critics, except to improve our methods where it seems necessary. From time immemorial have Christians been called to bear persecution, and we need not think it strange that Satan will not allow the Christian laborer to toil unmolested. Christ was called a Beelzebub because he cast out devils, and why should we seek to avenge ourselves when called by a similar opprobrious name? By their works shall ye know them. Christian missions are to rise or fall by what they do, and the same is true of

the American Chinese Sunday-schools. There will probably always be those who can see nothing good in Chinese missions, just as the American Chinese Sunday-school will always have its critics. But is there any good work which is not open to criticism? None. All the different Christian organizations of the world have by no means reached perfection, and this is eminently true of the Chinese Sunday-school in America.

Now, no one claims perfection for this branch of Christian work. When I think of what the American Chinese teachers are attempting in teaching the Chinese a new religion through the medium of a foreign language, I think it is simply marvelous what has been accomplished; for I believe that there are no more consecrated missionaries in China than there are to be found in these schools. And when I see with what patience they sit down with their pupils from week to week, in order that they may teach them the elements of the English language, so that they may win them to the truth, my admiration for them cannot be expressed in words. It is alleged that no men are found in the schools, and hence the Chinese visit them only for the purpose of being taught by a *nice young lady*. Again, it is affirmed that lady teachers "*pet the Chinese too much*," and in general are too free with them. Now, the trouble with the statement is, that it only applies to the few and not to the many, and a certain kind of "*petting*" may be very beneficial for even the Chinese. I have noticed that the Christian Chinese like our way of greeting much better than the Chinese method, as one Hong-kong Christian expressed it: "*It indicates more love*." And this may be said of the treatment of the Chinese received at the hands of American ladies. The Chinese receive these attentions not as Chinese but as Semi-Americans. They have learned the customs of America and seek to follow them. And these Chinese are no longer to be judged as wearing the mantle of Confucian philosophy. The very fact that they are willing to be taught, shows their willingness to conform to American customs. We have no right to say that a Chinese is immoral because he allows himself to do in America what would be highly improper at home. These so-called "*young ladies*" are teaching the Chinese the Golden Rule. Said a lady superintendent—who, by the way, is nearer 50 than 20—to me recently, "*We try to teach all our Chinese the principles of Christian love*." Supposing that these ladies do associate with Chinese on familiar terms, contrary to what they have been taught in China, will this give them a wrong idea of the Christian religion? Not at all. The Chinese have put on new spectacles, and they are beginning to appreciate the kindness and attention shown them, and they call it the religion of Jesus or the religion of love. A new world has

opened to them, and they begin to distrust their old dry Confucian system. One of the best helpers which the A. M. A. has on the Pacific Coast, was led to conceive a high regard for the Christian religion by the spirit of love manifested by the teachers. And I am free to say that if the Chinese had nothing more than this simple lesson of love exhibited to them in these schools, that they would still deserve to be supported. Said an eminent Hongkong Chinese minister to me once, "It is not so much our teaching as the spirit which we manifest in our teaching that convinces the Chinese." And then he mentioned a certain missionary who went everywhere preaching, being often robbed and imposed upon, as illustrating this principle of love which had great weight with the Chinese. And this spirit the American Chinese Sunday-school teachers exhibit to a great degree. If the teachers were all men, it is a question whether the lesson of love would be taught as well. *The Chinese like the patience of their teachers more than their sex.* But are there not some imprudent young ladies found in these schools? It would not be strange if there were some to be found occasionally, but not near as much so as in the Amercian White Sunday-school. For the most part the ladies who teach in these schools are sensible Christian ladies. And these make better teachers than men. Why? Because women have more patience and are better teachers than men. In one of the cities of the Golden State, nearly all the teachers of the public schools are ladies; are the children any the less educated on account of this? Grant that it would be improper in China for ladies to teach men, but these ladies are not in China. But pressing this same argument, it would be highly improper for the 707 missionary ladies of China to be taught by Chinese teachers. Yet no one thinks of accusing the ladies of immorality because they are closeted day after day with a Chinese teacher. Again, no one finds fault because one Chinese teacher teaches only *one* foreign lady. Why? Merely because the *one-pupil* plan is the better method when studying the Chinese language, and the same is true in studying English. Then, too, the system is in accordance with Chinese custom, for does not each Chinese boy recite his lesson alone to his teacher? And when the Chinese have only one or two hours a week, it is not strange that they would prefer to have a separate teacher. When I passed through the throes of studying the Chinese language, I preferred to be alone with my Chinese teacher, and I think if I were a Chinese I should very much prefer being alone with my teacher. But many of the Chinese are taught in classes, and those who have been in school for some time, take great delight when admitted to the Bible Class. The Chinese like to congregate together, and if it were not for the fact that their progress is

retarded by the class method, they would each prefer it to being taught alone. The Chinese Christian Association of America has sometimes been severely criticised by missionaries and others, and yet the more I understand Chinese character, and the more I see of the workings of these Associations the more I am convinced that they are helpful to the Chinese. They are not perfect, but they teach the Chinese self-government, independence of action, and often are the means of deepening the spiritual life of the Chinese. They are homes for the Chinese, where they can meet to engage in friendly conversation, and many a heathen first learns to confess Christ in these Associations prayer meetings. But are there not some dangers connected with them? Yes, but they may be avoided if the watchful eye of Christian charity is over them. In reference to the deportment of the Chinese I am free to say that their conduct is more decorous when in the Sabbath-school than that of American boys and girls. I have known flirting going in church and Sabbath school among American young men and women, but I never knew the Chinese guilty of such a thing. The "heathen Chinese," as we are wont to call them, behave 100 per cent. better during prayer than our choirs in our churches. Are our churches, Sabbath-schools and Endeavor Societies wrong? No, but some things that occur there are very much out of place. The Chinese could teach even Americans a lesson in reverence. Many of our religious meetings are highly irreverent, made so by some giddy and silly young people; but such a spirit is never manifested by the Chinese.

Formerly I was inclined to sit somewhat in judgment upon these schools, but after a closer inspection I find that they are not any worse than our missions in China. The teachers have made mistakes and perhaps are making them still, but what missionary has not made them in China? Who is ready to claim perfection for his methods? Certainly not the sensible missionary. For several years I have been offering these teachers a number of suggestions, and with one or two exceptions they have always been received kindly. Yet when asked recently to give some advice to the teachers of Boston, I frankly confessed to them that they knew more about the work than I did, since I had taught them all I knew, and that if I should say anything more it would be that they should study the Chinese language and teach their pupils in Chinese. I have also observed a marked improvement in all these schools. Faithful service was rendered by men and women, and if I wanted to meet with a pleasant welcome, I had only to go to a Chinese school. There is a kinder spirit of love found in these schools than in our churches, and I do not wonder that the Chinese are influenced by it. The principal objection that I have to these

schools is that some teachers think their pupils are converted when they have sometimes not very much ground for their belief. When in China I used to receive scores of letters written by teachers to their pupils, in which they were addressed as being almost in the kingdom, when they still practiced all the heathen rites in China. There is no doubt that persons are sometimes received into the American churches who ought to be debarred, but the same is true in China, and I still hear the words of a veteran missionary ringing in my ear, "I have baptized forty persons this year, but perhaps I may wish that I had baptized only half that number." But the teachers are exercising as good judgment in regard to the reception of members as they can under the circumstances. I hardly see how they can do any better without the knowledge of the language. I could not do as well in English, for I confess that I never know what a Chinese means when he talks English to me; that is, I do not get at his heart. Every large city ought to have its foreign missionary who could speak Chinese. The teachers are as wise in their teaching as the raw missionary, and the only way for them to do better is to have more experience. Year by year the schools are improving as experience teaches them better methods.

Some faults still need to be corrected, but the main principle of love covers a multitude of minor defects. I could wish that there was less strife between different schools, that fewer attempts should be made to draw the scholars away from one school to that of another, and that there was less of giving and receiving presents; but only the true Christian spirit can correct the first and expediency the latter. More of the Chinese Bible ought to be taught to the Christian Chinese, but this of course is impossible to those unacquainted with the language.

The results achieved by these schools justify their existence, even if all the clergy and deacons of the U. S. were against them. Many have found Christ here. Many have given up their idols, and as the schools get a better hold upon the Chinese, more are coming into the Christian Church. Before me lies the testimony of a dying Chinaman who, with his latest breath, sang, "Jesus lover of my soul," and there are others for whom I have the highest regard and esteem,—men who have been won to Christ by this simple method of teaching English. A few days since I received a communication from the wife of a minister in Rock Springs, Wyoming, saying that she had opened a school among the Chinese. Is not this a better method of treating them than that which was employed in 1885 when a number were massacred in the same place? *Men did the killing, a single solitary woman is doing the teaching now. What a contrast between the shot-gun and the open Bible!* I have yet

to see the Chinaman who has been a member of any one of these schools who will speak of them with anything but the highest esteem and respect, and I have talked in Chinese with hundreds of them on Chinese river boats, on the China Sea and in the interior of China. They all respect their teachers, and I for one can only bid this noble institution a hearty "God-speed." We ought to have some counter influence in America to offset the wrongs which these innocent Chinese have suffered. Go on, you Christian teachers in your noble work! and if the world withholds its praise from you and treats you with contempt, remember that Heaven smiles approvingly upon all your self-denying efforts. Though slandered by the world you are honored by the King of kings.

"*You*" or "*Thou*"?

BY REV. H. P. PERKINS, LINCHING, A. B. C. F. M.

THE propriety of the use of 你 in addressing God was interestingly discussed last year in **THE RECORDER**. I had hoped that the discussion would go on and down to the root of the matter, which is no doubt the use or disuse of this term in the Chinese Bible.

The usage of the Mandarin Bible will almost certainly fix the usage of the prayer-book and hymn-book and the prayers of our members. It is useless to try to lead our converts to any other term in prayer than the one used by their Lord in *His* prayers to the Father in the translation most commonly read by them.

Again, it seems nearly certain that in the translation of the pronoun in these passages, the translators will use a *pronoun* and not some title as Lord or Father.

If this be so, the question is narrowed down to either 你 or its classical equivalents 爾 and 汝.

I have never seen any argument, good or bad, against the using of one of these two latter forms as the pronoun of address to the Deity, while I have seen several suggestions that this be done. I suppose, too, that these will be the pronouns used in both high and low Wén-li translations.

What more simple and natural step than the continuance of these terms into the Mandarin? The reasons for so doing, which seem to be of most weight, are two.

(1.) 你 is a coolie term. This we all understand and needs little enlargement. 你 is a small word, but large enough to express

a heartful of disrespect, and when used by other than familiars and equals generally does express it. Its use is a very accurate meter of boorishness.

It cannot be a good term to use in addressing God.

(2.) 爾 and 汝 are classical terms, and, what is more to the point, have been used not only by ministers in addressing their kings but by men in prayers to the gods.

The use of these terms by aged ministers to young kings (as I Sin councilling T'ai Chia) does little perhaps for our argument; but in the 益稷, at least, we have Li saying to Shun, who was both his emperor and senior, 安汝止.

But by far the most pertinent class of passages is that in which one of these terms is used to address deified ancestors or other gods. In the 金匱, Chou Kung prays for the life of his brother, King Wu, who is very sick. His prayer is to their three ancestors in heaven, and of course kings there and to *them* he uses 爾 six times. When King Wu was on the way to the war he prayed to the spirits of the rivers and hills, to Sovereign Earth and Great Heaven, saying, "and now ye spirits" (惟爾有神.) And to borrow one instance from the Shih Ching. The 思文 is a litany for the use of kings at the great border sacrifice when Hou Chi, the father of husbandry, was to be worshiped as the correlate of Heaven, and "all (the grains) are from thy matchless goodness." 莫匪爾極 was the form of address.

In view of such classical usage is there not a good probability that these were the two pronouns of the second person used in the speech of the ancient Chinese, and thus exactly corresponding to our "thou"? For one I would rejoice to see this question put to thorough investigation by those qualified to do so.

Further evidence showing a general use of these terms would strengthen their claims for our using them in place of "thou." But lack of such evidence by no means settles the question against them.

They *will* be used in the higher styles, and they *are* used to-day in the prayers of the Roman Catholics and to some extent of Protestants. And there can be little doubt that the introduction of these terms into the Mandarin translation would soon bring them into common use among our Christians as terms of address to God.

May we not expect that the Mandarin Committee will give this matter their careful and unbiased consideration?



The Use of 你 in Prayer.—II.

BY REV. C. W. MATEER, D.D., LL.D.

THREE rejoinders have been made to my short article on the above subject. Some points have been raised which call for further discussion ; and as the subject is a practical and important one, I will ask the privilege of another hearing.

My critics have all, I think, done me injustice, in that they all lose sight of the distinction I made between the use of 你 in prayer in the presence of heathen, and that in Christian assemblies. They convey the impression that I favor the indiscriminate use of 你 on all occasions, which is not by any means the case. My argument had then, as it has now, entire reference to the present and prospective practice of the Christian Church in her own worship,—public, social and private. As to prayers offered in miscellaneous assemblies of uninstructed heathen, I have nothing to offer. Before proceeding with the subject in hand, I wish to enter a mild protest against the phrase, “magisterial brevity” applied by F. to the language used by Dr. Edkins at the Conference. The circumstances required brevity. The time allowed was little more than sufficient for categorical answers to the questions proposed. If F. had been present he would not have felt that there was anything in Dr. Edkins’ manner justifying the use of the term “magisterial.”

Mr. Barber’s article was written hurriedly, and is rather the language of feeling than of argument. He seems much troubled that the Chinese language affords nothing parallel to the distinction we have in English in the use of *thou* and *you*. It is very doubtful, however, whether on the whole this use of a special pronoun in prayer is any advantage to religion. It of course seems very natural and admirable to us with whom it has become a fixed habit, hallowed by many sacred associations, not the least of which is its use in our Bible. But this feeling is merely a sentiment, resulting from education, and has really nothing to do with the principle involved.

Such a special pronoun makes a distinction between the language of prayer and the language of ordinary life, which serves to make prayer a sort of “dialect” of the English spoken language, and which embarrasses most young Christians in their first efforts at leading the devotions of others. It takes some time to learn this shibboleth of praying language, which, so far as it goes, is of the

same character as liturgical forms. The Salvation Army folks discard it, partly at least as a protest against this aspect of its use. Christianity began in Greek and Latin without the use of a *sacred pronoun*, and the existence of such a pronoun in the English language is an accident, which has grown out of the fact that the English language has, in this particular respect, grown away from the language current when the Bible was translated.

F. lays considerable stress on the reference made by Mencius to the use of the second personal pronoun. It should be noted that Mencius neither approves nor disapproves of the then current practice in regard to the use of the pronoun, but simply refers to it. His object was not to teach etiquette, but to extol the character of the man who could bear a courtesy with equanimity. F. then alludes to the fact that the most ancient usage was different, and made no distinctions in the use of the second personal pronoun. This is a very significant and important fact; and since in China the most ancient thing is the most authoritative, it will be of great weight in justifying a similar practice in the Bible, and in the prayers of Christians. The idea which has several times been suggested, of using the old *Wén-li* 而 instead of the colloquial 你, is altogether impracticable. It would appear on the face of the Mandarin Bible as an archaic incongruity of the most glaring kind, and would be a constant stumbling block to the reader. In spoken language it would be wholly unintelligible to the uninitiated, and teaching its use to new converts would involve an endless amount of pains and explanation. It would be impossible to get *all* the missionaries to adopt it, much less *all* the native preachers, who would naturally be more sensible of the incongruity of its use. The idea may as well be dismissed as wholly impracticable. If the adoption of a special pronoun expressing respect were thought desirable, we have a much better one than 而, in the Pekingese colloquial pronoun 您, which is used for the special purpose of expressing respect. And since in Mandarin the Northern is the predominant influence, it is likely that this usage will in time become general. Those who regard a "sacred pronoun" as the best way out of the present difficulty, should by all means adopt this term, which is a practicable living word, and has everything in its favor, save the sacred associations which use alone can give.

F. accuses me of "ignoring the genius of the Chinese language." I have given considerable attention to the study of the Chinese spoken language, but have never felt that in this matter I was ignoring "the genius of the language." The truth is that the question at issue has really nothing to do with the genius of the language. The idiom of the language is quite as well suited with 你, as with the absence of it. The question of its use in this particular case is

not one of grammar but of etiquette. My critics affirm implicitly, if not indeed expressly, that while 你 is quite allowable when addressed to inferiors, it is always an offence when used to superiors or equals, which fairly implies that it expresses *per se* the idea of inferiority. This I regard as an exaggerated and incorrect view of the case. 你 is not always and necessarily disrespectful when used to superiors or to equals. Those who have gone freely into Chinese homes and have had opportunity to note the use of 你 in domestic life, will surely not affirm that it is never used by children to their parents, nor by laborers to their employers, nor by brothers and sisters in their ordinary intercourse. It is in point of fact very largely so used. The freedom of affection and of intimate society releases from the trammels of etiquette. The truth is that in very many cases the precise point of offensiveness in the use of 你 consists in its being an assumption of familiarity, which the relations of the parties do not warrant, thus showing that the real idea underlying the use of 你 is not so much one of superiority and inferiority, as it is one of nearness and distance. It is a principle of general application, that just in proportion as the relations of the parties are distant or near, formal or hearty, just in that proportion is more or less stress laid on the rules of conventional politeness.*

It should also be noted that there are certain connections in which 你 is quite in place in all circumstances. First, it is used together with the title of the person addressed, either before or after it. Thus 我來給你老人家拜年, *I have come, respected sir, to offer you my New Year's congratulations*; or 乾娘你來了嗎, *Have you come, adopted mother?* These expressions are not only respectful, but they are much more cordial than the same expressions without 你. I have many times heard Chinese Christians, both educated and uneducated, use 你 in this way in prayer in immediate connection with the term God or Lord. I at first thought it was an altogether unnecessary violation of Chinese ideas of politeness, but I found on inquiry that in such a connection the Chinese quite justified its use, as serving a special and important purpose,—which taught me a lesson on the “genius of the language.” Again, in direct address the possessive pronoun is freely used after the name or title of the person addressed, thus 老兄阿這是你的筆嗎, *Elder brother, is this your pen?* I do not think I have ever heard a Chinaman in the unconstrained intercourse of real life get off such an awkward expression as 老兄阿這是老兄的筆嗎. The form 這是老兄的筆嗎 would of course be used when no address

* There are in Gaelic two second personal pronouns, one expressing high respect and only used to superiors, the other expressing familiarity and used to equals and to juniors and inferiors. The latter is used exclusively in the Bible as well as in prayer and praise.

preceded, but not when a vocative form of address is desired or required. This usage would seem to cover the case of the Lord's Prayer, in which we have a direct address followed by a possessive pronoun. It is certainly an extreme application of the rules of etiquette, which would condemn "Our Father which art in heaven, hallowed be *thy* name." The fact is that whether 你 is offensive or not, depends very largely on circumstances. It may be used with such an intention and emphasis as to make it an indignity, even to an inferior; and again it may be used in such circumstances and in such a manner to equals or superiors as to involve no disrespect whatever. There is nothing in 你 itself that *per se* implies inferiority. The propriety of its use in a given case is a matter of pure conventionality, with no very well defined laws, and subject to change at any time. It is very easy to make more of it than there really is in it, and this I am satisfied is often done, both by some native preachers and by some foreigners. Native preachers, when their zeal on the subject is once excited, are prone to go beyond and insist on the application of the extremest rules of high life etiquette. I have also heard of several cases in which foreigners, misled by hypersensitive notions on this subject, have taken great offence at the use of 你, when none at all was intended, and when their resentment only served to make them ridiculous. When, as is related by F., any one allows his ideas on this subject to go to such an extreme that he cannot bring himself to read the seventeenth chapter of John to his Chinese Christian congregation, he is undoubtedly going to excess. That such a result is possible shows the danger of admitting a theory that would require the reconstruction of the Bible.

Mr. Reid scorns the idea that the rejection of the second personal pronoun necessitates cumbersome forms of speech. I venture to suggest, however, that such an important matter cannot be waived aside by a word. Pronouns are substitutes for nouns, used both for the sake of brevity and of elegance. They are common to all cultivated languages, and to *assume* that any language or any department of speech can reject the use of a given pronoun without serious inconvenience and loss, is indeed to "ignore the genius of language." F. seems to get considerable comfort out of the fact that the Chinese use fewer pronouns than we do. This is no doubt true, but not, I imagine, to the extent that F. would have us believe, at least not in the case of the spoken language. Moreover, as the Chinese language improves in accuracy and elegance, from the introduction of the exact sciences and from the cultivation of logical thought, more pronouns will be used.

The subject of Bible translation, of which F. speaks at some length, is essentially a part of the question of the use of 你 in

prayer. F. advocates banishing 你 entirely from Chinese prayers, but hesitates to follow his position to its logical consequences, viz., the entire exclusion of 你 from the Bible, except when used by superiors to inferiors. This shows that after all the question of the use of 你 is a very far-reaching one, not to be settled off-hand to suit the notions of certain Chinese preachers and helpers, who have but very inadequate ideas of all that the question involves. *The translation of the Bible is in fact the vital point of the whole question.* The Bible is the charter of the Christian faith, and its language and thought are incorporated into the worship of the Church. The language of prayer especially is taken from the Bible, and is modeled on the examples and the style therein contained. This has ever been the case and it ever must be. It is conspicuously illustrated in the fact that in our prayers and hymns we still follow in the use of pronouns the antiquated English of the Bible. The Chinese will follow in the same line. Whatever style the Bible uses, that they will use in their hymns and prayers. It is evident, therefore, that if Chinese etiquette is to be followed, the Bible must be brought into line by excluding the pronoun 你. We cannot even allow the cases in which it is addressed to inferiors. For if indeed, as the theory in question assumes, it emphasizes the idea of inferiority, then must it be excluded entirely, for the double reason that the pronouns of the original express no such idea, and the emphasizing of such an idea is contrary to the genius of Christianity, which teaches the essential brotherhood of men, especially of Christians. It will be a long time, I trust, before any company of translators will give the Chinese such a Bible, and an equally long time before the Christian Church in China will demand such a Bible. The complaint of the Church in China to-day is, not that the language of the Bible has not been sufficiently changed to adapt it to their language and customs, but that it has been too much changed. How often in expounding the Bible to Chinese students and preachers, giving the exact literal meaning instead of the rhetorical paraphrases so often found in the translation, have they said: "*If the original says so, why did not the translators put it so?*" This I know has been the experience of many besides myself. The Chinese want a Bible that is *faithful*, and can be depended on to give the original *as it is*. Just consider for a moment what a wholesale transformation of the Psalms such a change would make, also of the language of prayer and praise in the New Testament. The seventeenth chapter of John would scarcely be recognizable in its new dress. There is in fact scarcely a chapter in the Bible where consistency would not require changes. To translate the Bible is one thing, to revise and amend it to suit the particular prejudices of

different nations, is a very different thing, a thing that will not be done while the Bible maintains its position as an inspired book. The question then naturally arises: Are we doing the Christian Church in China any kindness in encouraging and assisting them to adopt a style of address in prayer and praise which is at variance with the language and style of the Bible? Should we not rather, gently and kindly, by our influence and example, lead them gradually to educate themselves away from the bonds of their etiquette, and follow the model of the Scriptures, which is in fact the natural style of cordiality and affection, in China as elsewhere? I ask all those who are disposed without much thought, and as a measure of conciliation, to follow the lead of Chinese teachers and preachers in this matter, to weigh very seriously all it involves and will ultimately lead to. We are here to teach the Chinese, and to establish principles and precedents that will be worked out in the Church of the future in China. F. has laid considerable stress on the fact that the views of Chinese Christians and preachers on this matter are very much what their foreign teachers make them. If this be so, as it no doubt is, then there need be no great difficulty at all in the matter. The language of the Bible and the example of their foreign teachers, will go far towards overcoming the difficulty, whilst the higher instincts of the Christian heart will more and more seek expression in language that savors of familiar affection, rather than in that which savors of cold formality.

*How Mission Money is Expended.**

BY REV. G. A. STUART, M.D., WUHU, M. E. M.

First Part.

IN opening this question, I desire to make a few preliminary statements as to what I conceive to be the true purpose of the subject before us. I imagine that the intention of the committee in naming this as topic for a paper, was not to get universal commendation for the manner in which mission money is expended, but rather the production of a critique upon the present methods of expenditure. It will be found, before I have concluded, that I am not a champion of "cheap missions," or rather missions that are to be run with a very limited supply of money. The demand on the part of the Church for cheap missions is an unhealthy sign: This goes along with the spirit of the present day, which seems to make more of the perfect "Man" who "went about

* Read before the Annual Meeting, held in Nanking March 23-7.

doing good" than of Him who came "that the world through Him might be saved." It is a day of the eclipse of faith by good works, a day of instituting hospitals, refuges, asylums, schools, homes, in the multifarious duties of which the great work of soul salvation is often lost sight of in caring for the body and mind. As Professor Simon puts it, there is a "tendency to co-ordinate in the work of regenerating society all sorts of cultural agencies with the 'Gospel, which is the power of God unto salvation,' rooted more or less in the conscious conversion of Christianity from a real spiritual dynamic into a moral and religious regulative." The Church seems to have settled into such a state of self-complacency over her works of charity and culture that these offer the stronger appeal to her benevolence. As a result of this she has not yet come up to her duty, not to speak of her privilege, in the matter of giving for the spread of the Gospel among the heathen. Surely an average of less than thirty cents a member per annum from our branch of the Church (and we average as high as any) for this purpose, is short of what could reasonably be considered our duty to our Lord and Master. This fact, compared with the large amounts given annually for purposes almost purely moral and cultural, fully demonstrates the present trend of church activity.

When we look about us for a reason for these things, we are forced to admit that the pulpit is behind nearly every other agency in effective energy. While associations and agents of popular reform are moving heaven and earth to accomplish their purpose, where are the soul-savers, the messengers of Him who came that man "might not perish, but have everlasting life"? Drifting with the tide of popular effort, or at best lifting but a feeble voice for the grace that saves, "not through works, lest any man should boast, it is the gift of God." The Church instead of being a Mary, sitting at the feet of Christ learning of Him and with willing feet ready to run on his errands, has become a Martha, cumbered about with much serving,—well meaning enough, but failing in the main object. If we ask why the preaching of the word of God to the heathen does not meet with the hearty support commensurate with its importance in this day of active moral propagandism, one answer is that which has just been indicated, viz., the apathy of the Church and ministry on the subject of preaching the truth that is able to "make wise unto salvation." May we not find another in the methods employed by missionaries in the past? Is there not more than a grain of truth in the complaints so often uttered against foreign missionaries? We need not say that we care nothing for the opinions of naval officers, steamer captains and globe-trotters. Their story has weight at

home; and though they may in many respects fail to appreciate our situation, and even though they may wilfully misrepresent us, we all know that there has been the appearance of too much truth in their charges. I lay it down as a principle, that everything in the missionary or his surroundings that has a tendency to ostentation or show, should be avoided. For while he may try to comfort himself with the thought that they actually cost no more money than something less showy, in the end they will prove more expensive. Prudence in this and other respects requires that we should be very circumspect in all matters of expenditure. But, aside from all prudential reasons, we missionaries on the field are confronted with the fact that the amount of money at our disposal is, and for some years will probably be, limited to about that granted us for this year. With this we have to meet the demands of a constantly increasing work. And as these things are true, no one phase of the work can hope to get increased appropriations, except at the expense of other lines of work. In fact, it becomes the duty of the mission to decide what kind of work is the most Scriptural, most hopeful and most needy; and, having decided this, all other work should stand in the background until this is provided for. We should not forget that the virtual expenditure of such appropriations as shall be granted us for next year, is made here in this session of our Annual Meeting. Now is the time to begin to exercise that good judgment and consideration that always should be used in the expenditure of the Lord's money. It would do us good sometimes to ask ourselves, "If this money were some of my own hard earnings, would I, before the Lord, think it wise to use it in this way?"

In order to the proper discussion of the subject in the manner indicated, it will be necessary to enter upon a criticism of methods of mission work, in so far as they have relationship to the expenditure of the contributions of the Church for the spread of the Gospel. In doing this I shall endeavor to follow demonstrable facts as closely as possible, and not allow any personal prejudices or predilections to influence the proper course of argument. As in the business of the world, so in the work of the Lord, the wise expenditure of money brings about happy results, while its unwise use brings disaster and ruin. How sure we should be, then, that our methods are wise ones! How we should go to Him, who is the source of all wisdom, and whose the work really is, and in whose employ we are but unprofitable servants, for guidance and direction in the adoption of any scheme that involves the use of His money or His men! "The love of money is the root of all evil," says the Apostle; but let us not imagine that

this applies alone to the sordid miser who hoards his gold through a maniacal love for it; or alone to the one who sells his soul for the sake of the wealth and pleasures of this world. Even in our mission work, when we begin to think that we must have money, or of the things that money will buy, irrespective of other conditions, before we can take a step in advance, we are laying up evil both for the work and for ourselves. When we use the money injudiciously, or carelessly, it is sure to be a snare to the native Church, a disappointment to ourselves and an obstacle to the advancement of the Kingdom of Christ. How carefully and prayerfully, then, ought we to canvass each case where money seems to be demanded! How earnestly should we strive to find what is the Lord's will in regard to the matter! How zealously ought we to work, in order that the greatest amount of good should come from each expenditure! I sometimes fear that the elbows of our coats and the seats of our nether garments show more wear than do the knees of the latter and the soles of our shoes. In other words, I fear that there is too much arithmetic and too little prayer and personal effort. In putting forth any plan for work, it should be our first care to ask for authority and instructions from the Master. Am I right when I say that I believe that this is not done so frequently as it should be,—that is, every time we attempt to do anything for Him? Each one can, in his own heart, answer this question as he shall answer it before the judgment seat of Christ.

For consideration in this paper I divide the money expended in mission work into two classes; viz.:—

1. That expended upon the foreign missionary and his family.
2. That expended upon the general work.

In regard to the amount paid for the support of the missionary and his family, all that I can say is, that I wish it might be smaller than it is. But, judging from my own experience, and after inquiry among missionaries, I find that it is only as intended by the Missionary Society,—a comfortable support. Attempts to reduce the amount are nearly always attended with disaster. Other missions endeavor to subsist on a much smaller allowance, but you will all agree with me when I say that the amount is fully made up by a shorter term of service, or long periods of inability to work, or health trips, which consume much valuable time, aside from the actual outlay incurred in taking them; or, as I have known of several cases, taking medical missionaries away from their work for weeks and months at a time to wait upon the sick, thus laying a double burden upon the Society. Looking at the matter in this light, then, we must say that it is cheaper in the end for the Society to pay a sufficiently large amount to supply the missionary and his

family with all of the necessaries of life ; a sum sufficient to keep him and his family in a state of health, and to maintain a condition favorable to the discharge of the duties required of them. Anything short of this would be a menace to life, and ultimately a financial loss to the Society. It is all very well to talk of consecration and trusting in God. There is ample room for that after the Church has done what is her duty to the substitutes she sends into the field. I often think that there was much truth in the remark of the old colored woman, who said, when a younger member of the Church chided her for what seemed to the latter to be a lack of faith : "Trust de Lawd ! I trusted de Lawd befo' you was bo'n ; but I aint gwine to fool wid Him." I recall some very sad cases of want of sufficient support that have come within my knowledge ; and, without doubt, each of you know of others similarly situated. I know of two young ladies, alone in an interior station, who live on a very poor quality of Chinese food, and not too large a supply of that. They are so much reduced in flesh and strength that the friends of a neighboring mission are alarmed about them. A lady sent them a few potatoes, and found that these were the first potatoes, and almost the only foreign food, found in their house for over two years. It is the opinion of the neighbors that they will not survive the summer unless they leave the place and change their manner of life. This they will not be able to do without aid. I know of another lady, going as fast as she can with a wasting difficulty, and who should be having the best of care and the most nourishing food, but who is in an interior town with barely enough to subsist upon. Beef is not to be had in the place in which she lives, and she told one of her friends that her husband was trying to make her some "beef-tea out of lean pork." When she dies, which will in all probability be very soon, unless her surroundings are changed, a certain well known periodical will record how "dear sister So-and-so has gone to her reward by a mysterious dispensation of Divine Providence, dying at her post in the interior, far away from her friends, and surrounded only by those she had given her life to save." No doubt the heads of that mission are sincere ; but it is rather an unfortunate, and at the same time a significant fact, that those in authority, and those who promulgate the teaching of extreme personal sacrifice, nearly all have ample private incomes. I think that it would be well for the home Churches to know the true state of affairs in regard to this question. I believe that they would soon put an end to the condition of things that causes the missionary to lack the actual necessities of life. The cry for cheap missionaries is an unfortunate one, in that it raises hopes in the minds of the home Churches that cannot be realized. Even a

missionary, with all the necessary consecration and self-denial, cannot go beyond certain well-defined limits in sinning against his own body. The Church does not, and should not, demand it. Pardon me! This is not a digression. I am endeavoring to show that it is an unwise policy to allow a missionary less than a "comfortable support."* I might mention other cases corroboratory of this fact, but time and space warn me that I must let these suffice as examples. There are no ways in which a missionary may add to his income in China. If he enters into any secular employment, he loses all his influence with the people; for if there is one "foreign devil" that the average Chinaman hates above another, it is the one who is making money out of trade with the Chinese. We have this question to contend with, even in our collections; and it behooves us to steer clear of any appearance of gaining cash for uses outside of our societies, for the present at least. No one believes more strongly in self-support than I do; and I consider it the best policy to develope it, by all possible means, within the society itself. It is too early as yet to expect much propagandic spirit in the native Church; and it is a fact well known to all that even with our oldest members an appeal for a collection to be used outside of the immediate district, is looked upon with suspicion. So the support of the foreign missionary, or any part of it, is at present out of the question. Neither is it possible for us to use Bishop Taylor's "elbow-grease" method here in China. I am not sure that it has been a success in Africa. The last that I heard of it, it was still on trial, with everything against its success, except the Bishop's faith.† Neither can we use the "take a claim" plan afforded to many of our missionaries on the frontier of America. There are no claims here to be taken, except that one upon which we plant the standard of King Emmanuel; and it as yet does not afford a show of subsistence,—being very barren and needing many years' enriching with the word of God and watering with Divine grace. So it seems necessary that the missionary in China should have a comfortable support, and that this must be provided by the Missionary Society.

As I said at the onset, I wish that it might be possible to reduce this item, but it is plainly evident that it is not wise to attempt to do so in any of the ways already indicated. There are some ways in which a saving might be effected on this and other items of expense,

* In the conduct of a large mission, operating mainly in the interior of a country like China, with numerous "associate members," sporadic cases of suffering are perhaps unavoidable. There should be charity and much deliberation before condemning the policy of the mission concerned.—ED.

† Africa is a very different field from China; and, as we understand it, the possibilities of the self-support plan of Bishop Wm. Taylor are being developed with indications of at least partial success.—ED.

which saving might be returned to the Society, or kept by the missionary as something towards the education of his children (for both he and the Society have a duty in this direction). One way is in the building of smaller and more convenient houses. In planning houses, much might be saved by cutting down the size of the uselessly large rooms, lowering the needlessly high ceilings, cutting out surplus verandas, halls, stair-ways, bath-rooms and the like; or the substitution of useful and needed closets, cupboards, presses and store-rooms for the latter. The houses do not usually contain too many rooms, but they are of too great size and too expensively built, requiring a large sum of money to furnish them to a degree of respectability, and a larger number of servants than a missionary should afford to keep them in order.

I have carefully canvassed this matter, and I have not found it a necessity to build such extensive verandas and halls, nor such high ceilings, as are usually put upon mission houses. In fact, I think that I have found that these features add little or nothing to the coolness of the house during the heated term; and, on the other hand, add very materially to the expenses of heating during the cold weather. I am impressed with the fact that our houses are not as generally comfortable as they might be, largely because they are planned with reference to the hot weather and not also to the cold. It is well known by all that the intense heat lasts, at the most, not more than six or seven weeks; and that even during that period the number of days that there is no breeze—and the breeze in Central China is usually cool—is limited. While, on the other hand, those who have families and small children, must keep fires from November to April. Therefore, to my mind, planning a house with more reference to the cold season, would be advisable. This can be accomplished with lower ceilings, smaller rooms, sliding in place of French windows, fewer verandas and halls, and the like; and in this way saving can be effected in cost of structure, furnishing, heating, repairs and servant hire. I give it as my professional opinion, that we should lose nothing in point of health and comfort by making such alterations in the plans of our houses as I have indicated. In fact, I feel that here would be much gained in comfort and convenience at least. It will be remembered that I said in an earlier part of this paper that I think that it would be an unwise policy to in any way jeopardize the life or health of the missionary or his family, and this fact should enforce the sincerity of my belief on this question.

Another feature that I would add to the plans of our houses as a means of saving, is that of furnaces for warming them with hot air. This would be a far more healthful plan than the one at present in use, since the rooms would be supplied with pure air, heated, and

which would be constantly renewed without the risk of draughts. The cost of putting in a furnace would be a small item, if done when the house is being built. In fact, I believe that the contractor would do the necessary brick work without extra charge, since it effects a saving in the construction of flues, only one being necessary for the whole house. The grates, air-pipes and registers can be bought with little more than half the money required to furnish the house with stoves. A great saving can also be made in the item of coal, since a cheaper quality can be used, and not much more than half the quantity required by stoves will be consumed. Fewer servants will be required, since a gardener or cowman can attend to keeping up the fire. Thus, also, dust is kept out of the house, furniture and carpets do not suffer from the accumulation of coal dust and ashes, and less sweeping and washing are required. In this way not only money is saved but also the temper of the housewife; and this, the brethren will agree, is no small item. I hope to see every house built in the Mission in the future supplied with furnaces.

I have dwelt somewhat at length upon the first division of my subject, because it is upon these items that criticisms are usually made by people in the home lands. It behooves us, as missionaries, aside from any conscientious feelings we may have upon the question, to avoid all appearances that would seem to give color to these criticisms. Merited or unmerited, there is no doubt that their effect is harmful to the cause that we have come to this land to promote. Let us therefore avoid every appearance of prodigality or carelessness in the expenditure of the Lord's money, especially in the lines that have just been under consideration.

Correspondence.

INFORMATION ACCORDED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Permit us to tender a few words of explanation to your correspondent "S." who requires definite information *re* "Filtre Rapide." In the advertising space it is impossible to illustrate or even mention each size and shape of the "Filtre Rapide," and we find it the best course to invite enquiries, to which we will gladly

respond with full illustrated price lists and the discount allowed.

Yours faithfully,

VOELKEL & SCHROEDER,

Special Agents, Maignen's Patent "Filtre Rapide" Co.

AN APPEAL FOR PRAYER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your May No. might I ask you to put in an appeal on behalf of extension work in this prov-

ince? My appeal is simple and brief; the mandarins are now doing what they can to hinder us getting new centres for work. The populace, as a rule, are willing, but at the instigation of the *t'i-fang-kwan*, are turned against us quickly. We are here holding on to our premises, despite the threats to turn us out in this city. If we yield here to them, it will simply mean our being utterly unable to procure premises elsewhere! With our gracious Master's command, and seeing Him so manifestly answering our prayers for more workers,—and they are coming, too,—are we not right in asking Him to give us open doors which no man can shut? I would therefore earnestly ask all our fellow labourers in this field to pray much for the officials, high and low, that God would influence their hearts and put to nought Satan's devices against His children. In dealing with the natives who on our account have to suffer at the hands of these *kwans*, let us ask for special grace and wisdom, that thereby the kingdom of God may not be hindered by our actions, but His holy name glorified by our lives and preaching.

Yours sincerely in Christ,
W. HOPE GILL.

HSUEN-CHING FU, E. SZCH'UAN,

March 22, 1892.

S. D. K.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: One of the chief reasons why the Chinese have been so slow in providing the necessities of life for the teeming millions of its poor, and in strengthening itself so as to be safe against the ever

increasing encroachment of foreign nations, is that very, *very* few of even the mandarins and of the gentry know *how* to improve. Indeed there is scarcely one in a thousand who knows that China is losing annually 800 million Taels for lack of knowledge! They do not know the *importance* and *economic value* of modern subjects of education and *true* religion. With right use of the best knowledge of the world, China may yet be one of the leading nations of the earth, but without it there is certainly no choice. China must perish notwithstanding its glorious history of the past. It was in order to help China that the Executive Committee of the S. D. K. put forth its scheme of general enlightenment in March number of *THE RECORDER* and *Messenger*. We then referred to a list of seventy subjects, drawn up by our committee, which we hoped to have all treated from the same standpoint of *importance* and *economic value*, of even the religious subjects as far as possible; not proved by empty reasoning, but by statistical facts given from various countries.

We are glad to report that the following subjects are already taken up, although there has not been time to hear from the more distant places yet, *viz.* :—

Post Office	by Rev. J. R. Hykes, Kiukiang.
Rulers, Princes, statesmen tra- veling abroad	} " R. K. Masste, Shanghai.
Machinery	" J. J. Banbury, Kiukiang.
Agricultural Chemistry	" W. P. Bentley, Shanghai.
Sulphuric Acid	" Prof. Bonnell,
The Press	" E. S. Little, Kiukiang.
National Uniform Taxation	" F. L. H. Pott, Shanghai.
The New Birth	" J. Jackson, Kiukiang.
Immortality	" W. P. Bentley, Shanghai.
Education (Mod- ern)	" Y. K. Yen, "
Light	" W. M. Hayes, Teng-chow.
Sound	"

Some of the writers have expressed a hope that others might also write upon the same subject as they take, because the new standpoint from which the subjects are written requires considerable research, and the labours of others doing independent work could hardly

be without great gain in these cases.

Wishing all the writers Godspeed, and being persuaded their papers will be of incalculable value to China, I am,

Yours faithfully,

TIMOTHY RICHARD,
Secretary.

Our Book Table.

Rev. O. F. Wisner has prepared a volume of sermons selected from those preached by members of his mission at Canton through the year. An edition of 200 will be printed to be distributed, principally among the native helpers. If the work proves as helpful as is expected, a similar volume is to be prepared this coming year.

Minutes of the Fifteenth Session of the Foochow Annual Conference of the Methodist Episcopal Church. Held at Foochow, Nov. 18-24, 1891. M. E. Mission Press, Foochow.

The Annual Conference is composed of 43 elders, 4 deacons and 23 probationers, making a total of 70 preachers. Excepting missionaries, all are native, and some of these men are able and eloquent ministers of the Gospel. An heroic band of five men—Sites, Plumb, Smyth, Worley, Wilcox and Lacy—have long carried the burden of a rapidly expanding work, who at length were happily re-inforced by Rev. W. N. Brewster, and now by two others. The Anglo-Chinese College and School of Theology show first-class results, as also the Mission Press and other departments of the Mission. The ladies are conducting successfully their medical, educational and deaconess work.

The Report of the American Presbyterian Mission in Canton, for the year 1891. Canton: Printed at the "E-Shing" Office. 1892.

The Training and Boarding School, under the care of Rev. H. V. Noyes and Rev. O. F. Wisner, has never shown better evidence of substantial progress than during the past year. A thorough course of instruction is given, including the Romanization of Chinese, which not only teaches how to reduce the native language to an alphabetic system, but has a capital effect, by means of the phonetic separation of the characters into their elementary sounds, in giving distinct enunciation to those students who are to become public speakers. There are numerous day-schools, supervised by Rev. Dr. Henry and Miss Lewis, and the model Canton Seminary so long conducted by Misses Noyes and Butler. This report further represents the active and successful evangelism carried on by the Mission, and the extensive medical work under Dr. Kerr and his assistants.

華北月報 Hua Pei Yueh Pao. (North China Church News.) February, 1892. Published by the North-China Tract Society. Printed at the American Board Mission Press.

This monthly magazine is printed on foreign white paper, and con-

tains a variety of excellent illustrations. The Table of Contents, for general reading and the Children's Department, indicates thorough work on the part both of contributors and the editor. We are thus reminded of the growing periodical literature in various parts of China, which is destined to prove itself more and more an effective agent in the culture of the Christian masses. The chief depository of the North China Tract Society is at Tientsin, Rev. F. Brown, Hon'y Agent.

A Catalogue of the Chinese Publications of the Religious Tract Society of London (with descriptive notes). Compiled by Alexander Kenmure, Agent of the British and Foreign Bible Society, Shanghai. Shanghai: American Presbyterian Mission Press. 1892.

Convenient and useful for reference. The compiler, in his introductory note, says:—"This catalogue describes, with some exceptions, the current publications of the North China, Central China, East China, Hongkong and Canton. Religious Tract Societies, all of which are connected with the London Society. Many books and tracts published with the Tract Society's funds in other parts of China, should have been included, but the necessary information could not be obtained."

British and Foreign Bible Society. A Report of the North-China Agency for the year ending November 30, 1891. Tientsin: The Kao-Lin Press. 1892.

The above is a clear and encouraging presentment of Bible work in North China. We take pleasure in transferring to these columns a resolution unanimously and heartily passed at the First United Presbytery of the Scotch and Irish Presbyterian Missions in Manchuria, held at Moukden, May 27th, 1891, reading as follows:—

"The Presbytery thank the B. & F. Bible Society for the manner in which the agents in Manchuria are directed, not only to sell Scriptures, but also to evangelize wherever they go; by which policy they have already done great service in extending a knowledge of Christian truth throughout Manchuria, and are likely to be the means of doing a greater in the future."

Year Book of the Presbyterian Church, Singapore. For the year ending 31st December, 1891. Singapore: Printed at "The Singapore and Straits Printing Office." 1892.

This pamphlet of 46 pages affords a variety of interesting reading matter. It is suggestive of something like the ideal Church in the Far East,—aggressive and missionary. The field is important and unique, crowded with teeming masses of ignorant Chinese immigrants, and various nationalities more or less acquainted with the sceptical and materialistic teaching of Europe and America. A successful mission is maintained with Rev. J. A. B. Cook and six catechists in the Swatow dialect, Rev. Archibald Lamont and one catechist in the Amoy dialect and several volunteer workers in Malay, besides a corps of teachers in the Sunday-school. The Chinese Church has a membership of 157, and self-support contributions for 1891 amounting to \$366 97. Rev. G. M. Reith, M.A., Moderator of the Session, contributes an able paper on "The Place and Function of Education in Christian Missions." The following extract on a point of practical interest at this time in China, is suggestive, and, as we think, conclusive:—

"The aim of Christian missions is to preach the Gospel; and by preaching it to bring its influence to bear on the lives of those who are ignorant of it. No one denies that. But when the question is

asked: How is the preaching to be done? the answers are widely different. Roughly speaking, men are divided into two camps, each having its watchword,—the one *Evangelization*, and the other *Education*; and the way the question is usually discussed between them tempts one to think that the two methods are antagonistic. The Educationalist is condemned by the Evangelist as forgetting what he is pleased to call "the Gospel;" while the Evangelist is thought by the Educationalist to be beating the air. Here, there is an opposition made between things that are not really opposed. So far from being opposed they are essential to one another; they must go hand in hand; if they are kept separate, the aim of Christian missions will never be accomplished; for Education alone will make sceptics and secularists of the heathen, and Evangelization alone will, where it is apparently successful, only substitute a new superstition for an old one. Together, they will produce what it is the Church's aim to produce,—intelligent Christians."

—
Thirteenth Annual Report of the Chinese Religious Tract Society, 1891. Shanghai: American Presbyterian Mission Press. 1892.

This Society has sold and given away during the past year 286,931 books and tracts, making a total of 4,330,156 pages. The magazines published are beautiful specimens of typographical art, and they have a wide circulation throughout China and in New Zealand, Australia, the Straits Settlement, Sandwich Islands and the United States. In providing publications, the aim is three-fold: First, to supply the

missionary with such literature as he needs in his aggressive work against heathenism; secondly, to place within the reach of the native Christians such books as will help them to read and understand the Bible and grow in Christian knowledge and zeal; while the third class may be described as educational, scientific and general literature, written from a Christian standpoint. In the annual sermon published with the Report we find this statement: "One half of our Board of Trustees are natives of ability and character; and the Chinese are more and more taking a lively interest in the working of the Society. Of the 112 articles sent in for the magazines, 91 were from Chinese writers; and I regard this fact as significant and very encouraging."

—
K'AU UI TS'UR IU.

This little book, treating of *important points relating to the Christian Church*, is admirable both in matter and form. In a few brief pages many of the false notions in regard to Christianity, prevalent among the Chinese, are corrected; and in clear, concise sentences the motives of Christian teachers, the form and meaning of Christian worship, the nature and object of the Churches being established, the inward and outward life of purity which Christianity enjoins, are set forth. It will be found eminently useful by those who mingle much with the people and should be widely circulated.

Order from Rev. S. G. Tope, Wesleyan Mission, Canton. 60 cents a hundred.

B. C. H.



Editorial Comment.

A CABLEGRAM from London announces that the American Chinese Exclusion Bill has passed the House of Representatives. To become a law, it must be approved by the Senate and receive the President's signature. There is some ground for hope that, even though the bill should reach the Executive, it will fail of success. The President represents the treaty-making power, and this fact must have weight when it is seriously proposed to enact a measure in direct contravention of the compact between Peking and Washington. In any event, we shall cling to our belief that the existing good relations between China and the U. S. will suffer no more than a temporary interruption. Neither China nor the States can afford to long maintain an attitude, each to the other, that will prove mutually harmful. Should the Chinese be excluded from America, the official attitude here may be a threatening one,—this is reasonably expected,—and there will be high talk in the tea-shops, but the interests involved are too grave to admit of a serious effort at retaliation. The latest intelligence appears to indicate that the proposition before Congress does not contemplate the expulsion of the Chinese who are now in America, but does look to raising an impassable barrier against any of that nationality, except officials, who shall hereafter attempt to enter the country.

A CORRESPONDENT sends the editor a statistical table of mission colleges in the Madras Presidency, with pupils for 1888. The figures given—which we have no means of verifying—appear to show “that

in institutions maintained from mission funds and carried on by missionaries the percentage of Christian students is not more than 10, and in the largest and most important Christian institution in the Presidency, Christian students number only 44 against 372 Brahmins and 199 ‘other Hindus.’ For every single Christian youth mission institutions turn out, nine Hindus are educated.” The higher education as an evangelizing agency is one of the great problems of our time. It should receive thoughtful and wise consideration at the hands of every missionary. The educational work in India is a full generation in advance of what we see in China, and should be studied with due attention to facts, whatever bearing they may have upon our theories.

WE PUBLISH, by request of Dr. S. L. Baldwin, an article written expressly for THE RECORDER by Rev. C. R. Hager, of Hongkong, now at San Diego, Cal., in answer to recent severe and persistent charges made against the Chinese Sunday-schools in America, and the methods of teaching employed therein. The subject has received wide attention at home, and should be one of great interest to all who are engaged in aggressive Christian work.

REV. WILLIAM ASHMORE, D.D., of Swatow, writes an incisive letter to the *N. Y. Independent* on the moral influence of Western civilization. He says that in Hongkong the Oriental confronts the Occidental and the Occidental confronts the Oriental. Here the two civilizations meet, with every opportunity of a

mutual understanding. The colony is English, and is therefore regulated and governed according to the most enlightened ideals. The evidences of wealth, commercial prosperity and the control of material forces are plainly to be seen by even the most benighted. The city is well graded, substantially built and provided with almost every modern improvement. It has stood for half a century, like a Pharos, letting the light of its modern splendor shine far and near. More attractive than ever was Tyre, as queen city of the seas, she has been studied by the observing heathen until unnumbered thousands are familiar with her quays and wharves and docks and palatial homes and wonderful shipping. And still, there is almost no perceptible effect upon the mass of Chinese humanity. There are villages in full sight of Hongkong, where the same old traditional form of habitation and mode of life prevails. While it is true that municipal authority has enforced a new and improved order of things in domicile and market-place within the city itself, and while it is more than possible that the great object lesson may have made impressions which lie beyond our ken, the visible results do not seem to warrant a belief that "our superior civilization" can be depended upon as an agency to "crane up this people to a higher moral plateau." One discouraging thing is the proclivity a Chinaman shows toward the doubtful rather than the good features of our civilization. Foreign wines and beer and cigars have an attraction for those who can afford them. Great crowds attend the horse races, and are in lively sympathy with the foreigner's wild excitement and extravagant betting. Lottery tickets—a foreign invention—are in great demand. Pistols and cannon and war-ships are secured at any cost. Some of our readers

may be of the opinion that this view is too pessimistic. Perhaps so; and yet, are not the facts a sufficient indication that moral reform can come only from moral ideas?

THE QUESTION has been asked: "Are the non-Christian religions a stepping-stone to Christianity?" We are not so presumptuous as to attempt a reply to this interrogative in the space allotted to an editorial note. But, notwithstanding the differences among Protestant missionaries of China touching a matter of so great interest to all, surely no one can object to a candid statement of certain points involved. For 120 years a controversy raged among Roman Catholics in regard to the ancient custom of the Emperor paying his devotions at the winter solstice under the open sky, without any image or other symbols of idolatry, save only a tablet upon which is inscribed in gilt letters, "The Throne of Imperial Heaven, the Supreme Ruler." The Jesuits contended that this is, in a manner, the worship of the true God. The opposite view was urged that the worship of Heaven could not be accepted as the basis of Christian theism; and this view finally received the endorsement of papal infallibility, carrying with it the obligation to use T'ien Chu as the name for God. It is perhaps unfortunate that the early Protestant missionaries to China did not accept the results of that controversy. While this is admitted,—with a degree of mental reservation,—it seems to us that the grounds on which the Pope and his advisers reached their conclusion, ought not to be accepted in the whole. We would, on the one hand, deprecate a serious attempt to take any theory or usage of a pagan religion as a basis upon which to rear the superstructure of Christian theism; while, on the

other hand, it would seem unwise to wholly reject the intimations either of nature or tradition. Undoubtedly, far too much has been assumed in the effort to learn from ignorant men as from an oracle. It was long supposed that the untutored savage of North America could see the Great Spirit in the clouds and hear Him in the wind, although it is now believed that all such ideas had gradually spread among the tribes from early missionary teaching. It is possible that not only Abraham, but all the Fathers, down through the Israelitish history to the time of Moses, had false or imperfect conceptions of Omneity; while Moses, in enforcing the true monotheistic concept, undertook to teach the Israelites that the different names for God do not indicate different gods, but refer to the one true God. Apparently on no other rational ground can we explain the Elohistic and Jehovahistic passages in the Pentateuch, unless we are prepared to accept the results of modern destructive criticism. We may infer that, as "an idol is nothing in the world," we need not make much ado over the *names* by which they are called.

When divine light broke upon the world, did it shine for the few or for many? Are there no traditions of Paradise, of patriarchal sacrifice, of the Promised One who should come as the Desire of Nations? Does not Paul in his letter to the Romans (ii, 11-16) teach that those who have not a written revelation from God, may yet possess a conscience, or spiritual aptitude, enabling such as have not the law to "do by nature" certain things "contained in the law?" But we may regard Romans i, 18 as decisive that Paul held the Gentiles—great multitudes of them—to be guilty before God of knowing something of the truth and living contrary to it; which

fact is sufficiently startling and imperative to awaken a profound activity in missionary circles. While, therefore, we cannot doubt as to what is the seat of authority in religion, *i.e.*, the Holy Scriptures, we may, with the page of revealed truth open before us, study the non-Christian systems of faith: not as those who seek a *foundation*, but as those who are assured that God has not left himself without witness in the world (Acts xiv, 17); and if the heathen erect their altars to "the unknown God," we may, like the inspired preacher in Athens, learn from this fact certain lessons of art or wisdom in teaching the truths of Revelation,—and very little beyond this. Moreover, our judgment in reference to the religious and moral character of heathenism must proceed, not from the standpoint of Confucius or Buddha, but from our Christian consciousness.

IN *The Medical Missionary Journal* for March, a correspondent, reviewing the work recently noticed by us, "Missionaries in China," takes occasion to heartily commend the author's attack on Bibliolatry. A regret is expressed that missionaries are in the habit of calling upon their Chinese converts to accept the Bible literally, without ever so much as mentioning the Higher Criticism. We suggest that it will be time enough to deplore this state of things when the assured results of modern critical investigation of the sacred text are placed before the Christian world. Rabbi Wise, President of the Hebrew Union College at Cincinnati, U. S. A., has just issued a learned work called "Pronaos to Holy Writ," in which he reasons from the Jewish creed-point of the Old Testament, but confirms, on the whole, the general position of orthodoxy respecting the main points subject

to controversy. In respect to Isaiah, he affirms that "there exists no necessity to suppose that any chapter or part of one, from i to xxxix, was not written by the very Isaiah, son of Amoz, whose name is at the head of the book," although, in common with other critics, he admits that subsequent chapters have a different authorship. As to Daniel, while the Aramaic portion was undoubtedly written by the prophet himself, and the Hebrew portion is by another, B. C. 170, he finds in it, as a whole, corroborative evidence of the Mosaic character of the Pentateuch. By arguments drawn from the abundant sources of which he is master, he supports unequivocally the Mosaic origin of Genesis, Exodus, Leviticus, Numbers and Deuteronomy, and holds

that the basis of Old Testament religion is the authenticity of these records. The common theory of Jehovahistic and Elohistic authorships of sections or chapters, as well as the hypothesis of fragments, is energetically antagonized by this Master in Israel.

Missionaries will take a wise course who refuse, at least for the present, to give much time in school or chapel to the bare negativism which characterizes the work of many biblical critics. It is said of the late Dr. Charles Elliot, a prince among scholars, that he believed in criticism, yea in the *highest* criticism, but he also held firmly to the belief that "exegesis," and not "eisegesis," is the province of the student of the Scriptures.

Missionary News.

—Rev. Mr. Fulton, of Canton, has been busy with his "Floating Chapel and Dispensary," in which with a full force of assistants, he can go from place to place. In a little more than two months he and his assistants have preached in a hundred villages and had 1500 applicants for medical aid, who also heard the Gospel and received tracts on the boat. The expense of the boat, preacher and salaries are met by Young People's Societies of Christian Endeavor.

—The entire number of Bible women connected with the Foo-chow M. E. Mission during the past year, was twenty-two. A summary of the work done by them includes the following: Visits made, 2367; the Gospel preached, 2367 times; 239 prayer-meetings held; total number of hearers, 25,840. Many have been brought into the Church as a direct result of the work of these women.

—Mr. Thomas Gatrell, writing of a recent trip in the southern part of Chihli province, says: "I visited a whole line of Hsien cities right from Shun-te-foo to Chao-chou, and was very disappointed in them. They were more like deserted places than cities; the pawn-shops seeming to do more business than any others. It is a very wild part of the province; highway robberies with violence being a thing of frequent occurrence. Drinking, gambling and kindred vices are carried on in the most open and shameless manner. Truly, Satan's seat is here." We fear that the impoverished condition of the people in many parts of North China is a constant menace to the peace of the country.

—Rev. Henry V. Noyes, of Canton, writes: "I think the general state of unrest in China is having its influence in the South to some extent. Somewhat more

than three months ago the gentry at Mui-luck, a station of the Presbyterian Mission 250 miles south-west of Canton, endeavored to intimidate the people so as to prevent the present chapel from being leased again to the mission, or any other being obtained. One man was sentenced to receive 600 blows, simply for bearing a message from a missionary to the owner of a building in regard to renting it. The leader in this opposition was a nephew of Chan Lan-pin, the first Chinese ambassador to the U. S. March 20th, a chapel of the same mission, a little more than 100 miles south-west of Canton, was attacked and looted just after the Sabbath service. Threatening placards have also been posted in San-ki city, 75 miles south from here and 50 from Chik-hom, where the chapel was looted. Merchants are also finding their efforts to convey goods into the interior, under transit passes, stoutly resisted. All this shows that anti-foreign feeling, though not manifesting itself so violently as it has done of late in Central China, is still here in existence in the South."

METHODIST NEW CONNEXION MISSION.

Our Annual Meeting was held at Lang-san on Tuesday, March 29th, and following days. The chair was taken by Rev. J. Innocent, and the brethren from the various circuits were all present; and also, the lady principal as representing the girls' school. After devotional exercises, the first day was taken up with preliminary arrangements and appointment of officers, &c. Reports of work were presented from the various sections, principally of an encouraging character. From Tientsin came the cheering news that Mr. Chang, our theological tutor, had made over to the mission, for use as a boys' school, a house newly built by him.

The returns from the whole mission, however, show a decrease of 14 members. But it is gratifying that the decrease is so slight, considering that in Shantung, where by far the larger part of our membership is, our cause has suffered severely through the floods of late years, and some of our small country stations have become almost extinct through the wholesale migrations to other parts; coupled with the fact that the health of the superintendent of the circuit, Rev. J. Innocent, has been in a very precarious state during the winter. The medical mission work in Lao-ling is of a very encouraging character. The number of patients treated during the year is 9594, an increase of more than 4000 on last year's returns. The patients came from 521 different towns and villages, covering the large area of 17,000 square miles. There is daily preaching to the outside patients and in the wards of the hospital. After long consideration of alternate plans, it was recommended that medical work be re-opened at Lang-san, and that Dr. Shrubshall be appointed to that work.

The Mission has been re-inforced during the year by the return of Rev. J. and Mrs. Hinds, and by the arrival of Rev. J. R. Robson and Dr. and Mrs. Marshall. A resolution of welcome to these brethren and sisters was heartily accorded.

Some time was taken up with the discussion of various cases which had been brought under discipline during the year. Four students were recommended for the Theological College in Tientsin; and several were recommended for employment as preachers and for school work; the former subject to their passing a satisfactory examination.

The report of the Theological Committee on the examination of

14 preachers on probation, was, on the whole, of a very gratifying nature. Six passed well, the two highest getting respectively 335 and 328 marks out of a possible 400. Four passed. Two have to go through the first year's examination again, and two retire from the work of the native ministry. The two brethren who head the list, will be each presented with copies of Faber's Commentary on Mark and Moule's Sermons.

A concise code of rules for our members, students, preachers and native pastors, has long been a felt want in our mission. A committee was appointed at our last yearly meeting to draw up such code, which was duly carried out and presented to the meeting. After some discussion, it was again referred to the committee for further deliberation. A scheme for the establishing of a Mutual Provident Society was also brought forward. It is intended that all our native preachers shall become members of this Society, contributing a small annual sum according to age and years of service. And out of the fund so formed, provision will be made for those disabled, and a sum for funeral expenses, and for widow and children, will also be paid.

The scheme was adopted, and will be submitted in due course to the native quarterly meetings.

Special services in connection with our meeting were held as follows: In English—On Tuesday evening, a sermon was preached in a room set apart for that purpose in the Mining Co.'s College, by Rev. J. Innocent, and on Sunday evening, in the same place, by Rev. J. Robinson. In Chinese—On Friday night, a prayer-meeting was held in the native chapel, which was well attended and enthusiastic, some of the members coming a distance of four or five miles. On Sunday there was the usual services, at the

close of which the sacrament of the Lord's Supper was observed. Rev. J. Innocent was to have presided at these services, but he was too unwell to attend; it therefore fell to the lot of the missionary in charge, Rev. F. B. Turner. Service also was conducted at Ku-zeh, 50 *li* from Lang-san, and the sacrament was administered by their old pastor, Rev. J. Hinds.

The statistics are as follows:—

Preaching places ..	84	
Native helpers (male 33, female 3) ..	36	
Voluntary workers ..	11	
Members ..	1376	
Candidates for member- ship ..	464	
Baptized during the year	109	
1 theological college	12	students.
2 preparatory schools	11	scholars.
23 boys' schools ..	271	
1 girls' school ..	16	"

The greatest harmony prevailed throughout, and we separated with brighter hopes of success in the ensuing year.

JOHN HINDS.

F. W. MARSHALL.

TIENTSIN, April 15th, 1892.

REVIVAL AT KIUKIANG.

We have just had a glorious revival here in our Kiukiang Institute. The four ministers here—Revs. J. Jackson, J. R. Hykes, J. J. Banbury and E. S. Little—participated in the service. On Monday we held a Consecration Service, in which the ministers and native preachers waited upon God for help, blessing and direction. On Tuesday evening, after the address, one man—a literary gentleman—came forward publicly and confessed his faith in Christ. On Wednesday there came a great blessing upon us, and, after the address, 18 came forward, and till late we prayed and sang and praised God for His wonderful love. On Thursday, after the address, 17 more came forward,

and the glorious scenes of the previous night were renewed. On Friday, after the address, 3 more came forward and found peace in believing. In addition to these evening services, there were daily services of prayer and preparation at six o'clock in the morning and at four o'clock in the afternoon. The regular services began at eight o'clock at night. Besides this there was a good deal of personal work with individual enquirers, done by our native preachers. Saturday night was given up to prayer, exhortation and testimony. Many of the new converts, for the first time in their lives, taking part in the devotional exercises. On Sunday morning, a large congregation assembled to hear a sermon specially suited to those who had just entered on the Christian life. In the afternoon, after the Sunday-school, another special service was held by the pastor for those who were to be baptized in the evening service. What a glorious time we had at

night! For two hours the four ministers of the place were delightfully busy baptizing the new converts and in administering the Sacrament of the Lord's Supper to over 110 communicants. Thus closed a day and a work long to be remembered. The converts were of all classes; two were literary men of the Siu Ts'ai degree, some were working men from the neighborhood, and others were young men and boys at present studying in the school and who have long been instructed in Divine things. Our native preachers, and ourselves, have been greatly blessed and stirred up to live better lives and to do greater things for Christ. This week's services have been the most remarkable ever held in our Central China Mission. We believe our ingathering is just beginning, and that from this series of services a strong influence will go out to our other Churches and out-stations.—
REV. E. S. LITTLE.

April 12th, 1892.

Diary of Events in the Far East.

April, 1892.

4th.—News received that anti-foreign placards had again made their appearance on the walls of Kading, some thirty miles or so from Shanghai. The Christians there have been warned that they are to be driven out, and the people, when asked whence the placards came, replied that they came from Shanghai. It has now been learnt that the Magistrate at Kahding having been informed of the posting there of anti-Christian placards, sent some military officers out to investigate, and on their confirming the report, he sent for the various *tipaos*, rated them soundly for their want of vigilance and ordered the placards to be torn down immediately. Measures are now being taken to bring to justice the authors of the outrage.

6th.—Sudden death at Canton of H. E. Liu Jui-fén, Governor of the Province. H. E. Liu was an Anhui licentiate, and was Taotai at Shanghai in

1878, Provincial Judge in Kiangsi in 1882 and Provincial Treasurer in 1883. Appointed Minister to England and Russia in 1885 and given the title of Expectant Director of the Metropolitan Court in the same year; Director of the Court of Sacrificial Worship in 1886 and afterwards Director of Court of Revision. He was appointed Minister to England, France, Italy and Belgium in 1887 and Governor of Kuangtung in 1889.

8th.—News from Formosa that an engagement between the Imperial troops and the aborigines took place a short time ago, resulting in the complete defeat of the latter. The victorious braves have returned from their field of glory; their presence being no longer necessary to the peace of country around.

9th.—Conclusion of the trial in which Lieut. Hetherington, of the U. S. *Marion*, was charged with the murder of Wm. Gower Robinson, while driving on the Bund, Yokohama. Lieutenant Hetherington was acquitted.

20th.—There is a general strike in Macao of the Chinese as a protest against the proposed Samshu Farm. The whole of the shops are closed, but everything is quiet at present.

The authorities are on the alert and some arrests have been made.

22nd.—Everything has been settled between the Chinese traders and shopkeepers and the Macao Government. The shops in the Bazaar have been re-opened and business resumed in the usual way.

Missionary Journal.

BIRTHS.

AT Hastings, England, 11th February, the wife of Rev. G. W. COULTAS, Church Missionary Society, Hangchow, of a daughter.

AT Monkden, on the 28th March, the wife of Rev. THOMAS C. FULTON, M.A., Irish Presbyterian Mission, of a daughter.

AT Hankow, on the 5th April, the wife of Rev. WM. A. CORNABY, Wesleyan Mission, of a son (William Basil.)

AT Hangchow, on the 17th April, the wife of Rev. J. H. JUDSON, of son.

MARRIAGES.

AT Tientsin, 31st March, by Rev. J. Lees, Mr. A. R. SAUNDERS, to Miss I. A. SMITH, both of China Inland Mission.

AT the Cathedral, Shanghai, 5th April, by the Rev. H. C. Hodges, M. A., the Rev. GEORGE DOUGLAS, M.A., of the United Presbyterian Mission, Manchuria, to MARGARET, eldest daughter of James Struthers, Esq., Lanarkshire, Scotland.

AT Hangchow, China, 6th April, by Rev. J. L. Stuart, assisted by Rev. G. W. Painter, Rev. P. FRANK PRICE, of Soochow, to Miss ESSIE E. WILSON, both of Southern Presbyterian Mission.

AT the Chapel of the Bridgeman Memorial School, Shanghai, on April 19th, by the Rev. E. J. H. Thomson, EDGAR WOODS, M.D., Southern Presbyterian Mission, to FRANCES ANN, daughter of the Rev. D. D. Smith, formerly missionary to China.

DEATH.

AT Ichow Fu, Shantung Province, China, on Thursday, 31st March, 1892, of broncho-pneumonia, GEORGIE BOYD, only daughter of Rev. and Mrs. Wm. P. Chaifant, of the American Presbyterian Mission, aged 2 years and 8 months.

ARRIVALS.

AT Shanghai, on 15th April, Miss C. KERR (returned), unconnected; Miss Ada HAVEN (returned), for Am. Board, Peking; JOHN BERKIE, J. W. PELL, W. H. SHAW and Mr. FRYER, for Wesleyan Mission, Hankow.

AT Shanghai, on 25th April, Rev. J. BATES (returned), for Church Mission-

ary Society, Ningpo; Mr. W. C. HOOKER, China Inland Mission, Mr. CHARLES BEST (unconnected).

AT Shanghai, on 27th April, Rev. and Mrs. A. KING, L. M. S., Tientsin (returned).

DEPARTURES.

FROM Shanghai, on 1st April, Rev. J. C. THOMPSON, M.D. and family, of the American Presbyterian Mission, Macao, for United States.

FROM Shanghai, on 1st April, Rev. J. and Mrs. WALLEY, Am. Meth. Epis. Mission, for England.

FROM Shanghai, on 1st April, Miss E. D. STEWELL, associated with Rev. and Mrs. FOSTER, Hankow, for a short visit to United States.

FROM Shanghai, on 1st April, Doctors (J. R. and Mrs.) JONES, of M. E. Mission, Peking, for United States.

FROM Shanghai, on 2nd April, Mrs. E. BRYANT, Misses BRYANT (2) sons (2), the family of Rev. E. BRYANT, Tientsin, for England.

FROM Shanghai, on 2nd April, Mr. and Mrs. GULSTON and two children and Miss BYRON, of C. I. M., for England.

FROM Shanghai, on 8th April, Rev. H. P. and Mrs. PERKINS and two children, of Am. Board, for United States.

FROM Shanghai, on 8th April, Mr. and Mrs. Geo. NICOLL and Miss MALCOLM, for Australia.

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